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Thesis

A CRITICAL STUDY OF THE PSALMS for THEIR USE IN WORSHIP

by

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The Use of the Psalms of the Psalter in Worship.

Introduction -

From the point of view of the student of the Old Testament literature the Psalms of the Psalter offer a rewarding field for critical research. For the religious enthusiast the Psalms are indeed, the soul of the Bible. But to read the Psalms with more than the characteristic pietistic approach, that is, to read them intelligently, understandingly, one should be able to grasp the historic and literary facts of the Psalms, in such a way as is revealed in a critical study of the Psalter, dealing with the problems of authorship, titles, dates of composition, classification, etc. A combination of these two approaches to a study and appreciation of the Psalms of the Psalter as used in historic Jewish and modern Christian worship is idealistically practical, and creative of a realistic devotion to those finest and loftiest religious concepts of the men of all ages.

As one learns to find one's way around in the Psalms by means of this critical study, one is happily rewarded by a keener appreciation of the arresting fact that here in the Psalms we are becoming acquainted with the very life history of a nation of people. But more important is the fact that here we find translated

the inner emotions, yearning, fears and distresses, hopes and aspirations of people in the stress and strain of their personal, individual lives. In blazing flashes of poetic genius the Psalmists have presented to us a pageantry of human emotions. Interwoven warp and woof are historic calamity, national festivals, individual oppression and personal love of righteousness springing from an unremitting, unfailing faith in the wisdom of the Law, in the good grace of God, which has its ultimate climax in the triumph of righteousness over evil.

So universal, so fitting to the needs of mankind at large is the wisdom and sympathy of the Psalms, that Henry Van Dyke writes at length, "With the music of psalms the shepherds and ploughmen cheered their toil in ancient Palestine; and to the same music the Gallic boatmen kept time as they rowed their barges against the swift current of the Rhone. A psalm supplied the daily grace with which the early Christians blessed their food; and the same psalm was repeated by the communicants as they went to the Lord's table. St. Chroysotom fleeing into exile; Martin Luther going to meet all possible devils at Worms; George Wishart facing the plague at Bundie; Wycliffe on his sick-bed, surrounded by his enemies; John Bunyan in Bedford gaol; William Wilberforce in a crisis when all his most strenuous efforts seemed in vain, and his noble plans were threatened with ruin; -

all stayed their hearts, renewed their courage with verses from the psalms. The Huguenots at Drippe marched to victory chanting the sixty-eighth psalm; and the same stately war-song sounded over the field of Dunbar. It was a psalm that Alice Bendur sang in the darkness of her Canterbury dungeon; and the lips of the Roman Paul, faintly moving in death, breathing their last sigh in words of the psalms. The motto of England's proudest university is a verse from the psalms; and a sentence from the same book is written closely above the loneliest grave on earth - among the snows of the Arctic Circle. It was with the fifth verse of the thirty-first psalm that our Lord Jesus Christ commended his soul into the hands of God; and with the same words, St. Stephen, St. Polycarp, St. Boset, St. Bernard, St. Louis, Huss, Columbus, Luther and Melanchthon - yea, and many more saints of whom no man knoweth - have bid their farewell to earth and their welcome to heaven.

"And so it is that these psalms come to us with a power and sweetness which has grown through all the centuries, a life precious and manifold. The breath of the Eternal is in them. But not this alone; for they breathe also the fragrance of all that is highest and best in the mortal."[1]

1-Van Dyke, Henry, Story of the Psalms, pp. 10-12.

A final value of this study may be realized in a study and knowledge of those basic principles, for determining the value and adaptability of liturigical materials to be used in services of worship, or in pastoral duties.

Part I. The Three Main Factors around which the Psalms Are Built.

In our efforts to make a general study of the character of the Psalms of the Psalter, but more especially, to make a study of the Psalms as they give expression to the main factors of ancient Hebrew worship, and their later, and even now contemporary use in liturgical worship, it is obvious that there are several outstanding factors around which the writers of the Psalms have fashioned their work. Of several, the most important for our study, are three principle factors. The first is the peoples' attitude toward the Torah, the part it played in their lives of religious experience; the second is the religious importance of the Temple; and the third, we are ultimately, if not from the very beginning, arrested, perplexed, and then inspired by that mystical characteristic of this ancient people- the phenomenon of the God-consciousness of those stalwart, faithful Israelites, such as finds expression in the writings of St. Augustine, who wrote, "...our heart is restless, until it repose in Thee."[1].

Such a consciousness as this is the ultimate value of religion, the Alpha and Omega, the final goal of religious endeavor; yes, the ultimate value of life itself. The achievement of this God-consciousness is an art.

1-The Confessions of St. Augustine, paragraph 1., Bk. 1.

It is the art of worship, which in Christian history, undoubtedly found its highest and finest reality in Monasticism. Not that we would treat of this part of our thesis at this point, but, to afford ourselves an early perspective on our central theme- worship,- it might be well to consider, briefly, a definition, or explanation of worship. The aim of such a consideration is fundamentally to help us sense what may be the source and nature of this genius of the Israelites- their God-consciousness.

What worship is not, Dean Sperry implies in pointed terms, saying that too often worship is hypocrisy. Concerning such a service, and those people who are unfortunate participants, he writes, "How little their lives conform to the words which they are saying and the attitudes which they are taking. This humility, this self-abasement, these protestations of piety, these reckless affirmations as to God and these revolutionary affirmations as to man, do they spring out of the daily life of these people? It is incredible. We know them too well....when we go into church we leave "the real world" behind, and enter some ghostly realm of auras, ectoplasms, disembodied spirit, and unattainable ideals."[1] What worship is, may involve much complicated discussion, interspersed with nicely shaded psychological, phylosophical terminology, but for purposes of understanding clearly, and simply what should be the

1- Sperry, William L., Reality in Worship, pp.205-206.

true nature of worship, we turn again to Dean Sperry, who writes,"...not that a church service is an exhaustive and accurate account of the universe, but rather that it has an interior truthfulness, its forms and practices faithfully expressing what the worshipers believe about God and man."[1] Worship involves, then, the reality and truthfulness of man's thoughts concerning God and man; but more than that, it involves that unexplainable, mystical communion of man with God- "Oh! that Thou wouldest enter into my heart, and inebriate it, that I may forget my ills and embrace Thee, my sole good?" St. Augustine writes in words that have lived down through the centuries.[2]

"Yet the great realities," Van Ogden Vogt declares, "are only vivid for us as they are embodied forth in great forms- the Psalms, e.g., the 23rd Psalm."[3] But more truly to the point, is the belief that the great realities are only vivid for us as we experience them in our daily lives. The criterion of religious truth, which John Wesley first gleaned from those dignified, calm Moravians, as he ceaselessly and with his whole heart and intellect sought for religious assurance- he found to be personal experience. Religious conviction comes from religious experience, such as awakens both the emotions and the intellect.

1- Sperry, Ib., p. 208.
2- Confessions, Ib., p. 3.
3- Vogt, Von Ogden, Modern Worship, p. 34.

This implies two essential factors. First, one must live, must experience life, its sorrows, hardships, its many problems, its joys, in order to approach an understanding of God-consciousness. This we see the ancient Hebrews did in the tragically dramatic experiences that the Psalmist records. And secondly, that without religious interpretation in terms of religious ideals and values, these experiences would have no religious significance. Only as we interpret, describe and evaluate our various personal experiences in terms of religious ideals can we realize or achieve a sense of religious consciousness, or- God-consciousness.

Thus it is not simply because the Israelites suffered intensely that they were ardently religious, and could express these experiences in vivid religious phases; but, rather, it was because, first and last, these pious, faithful Jews thought in religious terms, religious relationships, religious values. And finally, their thoughts were God-centered, God-controlled; to do the will of Jehovah was the Psalmist's meat and drink. "All Israelite history," J. W. Povah writes, "runs back to Moses and implies (1) a remarkable deliverance from the Egyptians in the neighborhood of Suez, which was ascribed to the God of Moses; (2) a covenant in the desert, in which Moses persuaded a number of independent tribes to adopt one religion, and thus laid the foundation for their

national God. The name of the God who spoke to him in the desert was Yahweh."[1].

The God of Moses, as we find Him referred to in the Psalms is the pragmatic good Shepherd, the dependable rod and staff. The spirit and purpose, if not the exact tenets of that ancient covenant, the Torah, the Law has been maintained and preserved foremost before the minds and footsteps of the Jews, to be as a light and a guide among heathen people and during the threatening hours of darkened epochs.

"The theory underlying law among the Hebrews, the Babylonians, and other peoples," M. Jastrow writes, "was that a legal decision was a decree issued in the name of the diety. In other words, the law was an oracle, and it is significant that the Hebrew word for a legal decision, tora, finds its equivalent in the Babylonian Tertu."[2]. Henry Preserve Smith adds that, "the loyal soul delights in obedience to the law, however complicated so long as that soul retains the faith that the law is the will of its God."[3]. G.F. Moore adds that "Love for the law and devotion to its study and observance, pride in the law as the worst and best in the world, gratitude to God for the gift of the Law--This is the prevailing note in all periods."[4].

1- Povah, J.W., The Book of Hosea, p. 5.
2- Jastrow, M., Hebrew and Babylonian Traditions, p. 273.
3- Smith, Henry Preserve, The Religion of Israel, p. 331.
4- Moore, G.F., History of Religions II, pp. 68-69.

A still more striking concept comes to us from J. H. Hertz, who says that, "To study the Torah was to the Rabbis, 'to think God's thoughts after him.'"[1]. Such an attitude as this we find expressed in Psalm 19, 7-11.....

"The law of Jehovah is perfect,
restoring the soul:
The testimony of Jehovah is
sure, making wise the simple.

The precepts of Jehovah are
right, rejoicing the heart:
The commandment of Jehovah
is pure, enlightening the eyes.

The fear of Jehovah is clean,
enduring for ever:
The ordinances of Jehovah
are true and righteous
altogether.

More to be desired are they
than gold, yea, than much
fine gold;
Sweeter also, than honey and
the droppings of the honey comb.

Moreover by them is thy servant
warned:
In keeping them there is great
reward."

We readily gather from this last verse that the religious philosophy of the Hebrews was built upon a pragmatic basis. Much needless philosophical hair-splitting could be expended on the comparative value of this type of philosophy; but sufficient is it to postulate, and then, learn from experience, that that which does not work is pragmatically valueless. On the basis that the Law is fundamental in their lives we find throughout the Psalms,

1- Hertz, J.H., Affirmations of Judaism, p. 58.

lines such as these-

"Oh how love I thy law!
It is my meditation all the
day. (119, 97).

Thy word is a lamp unto my
feet,
And light unto my path. (119,105).

I hate and abhor falsehood;
But thy law do I love.
Seven times a day do I praise
thee,
Because thy righteousne
ordinances. (119,163,164).

..his delight is in the law
of Jehovah;
And on his law doth he
meditate day and night. (1,2).

Rightly, J.H. Hertz declares that "The Torah is the sacred source of everything the Jew has been and has done in the world, the very soul of his Jewish being."[1] Emil Schurer adds that, "The following things have no measure: the Peak, the first-fruits, pilgrimage, benevolence, the study of the law."[2]

The morality of the Psalms, it is readily seen, is the morality of the law; and yet, it does not give expression to that clumsy, contradictory, meticulous morality of the Law, such as Paul found it to be, except in a few instances, e.g. "Who can discern his errors?
Clear thou me from hidden
faults."

1- Hertz, Ib., p. 39.
2- Schurer, Emil, A History of the Jewish People in the Time of Jesus Christ, p. 45, vol.11, div. 11.

Also in 119, 19a, 120b; 139, 23-24, the spirit of the Psalms transcends that of the law, so that it is the idealistic spirit of the law rather than the every letter of the law, with which the Psalmist deals. Thus, R.L. Ottley says that contrary to the experience of Paul and others, "To the Psalmist the Law of burden, but a cherished gift of God's grace."[1] Even when faced with the pragmatic reality that proves that good does not always triumph over evil, but, frequently is ironically defeated, even then, the loyal Psalmist withholds his wrath, and rightful indignation-

> "If I had said, I will speak thus:
> Behold, I had dealt treacherously with the generation of thy children." (73,15).

"The study of God's Laws," say G.F. Moore, "is therefore the first duty of every Jew, for upon knowledge of God's will the keeping of it depends. ~~on good~~. "This study is the only rewarding labour; the acquisition of this knowledge is the only abiding gain. But to bring the fulness of blessing, the study must not be pursued to win thereby reward or honour, but for its own sake."[2]

Briefly, all that we have noted concerning the Psalmist's attitude toward the Torah, his zealous study and knowledge of its contents, and his faithful execution of its tenets- all this, brings us to the conclusion that

1- Ottley, R.L., The Religion of Israel, p. 170.
2- Moore, G.F., History of Religions, p. 69.

the Psalmist virtually worshipped the Torah, with a reverence and an intensity of zeal such as was equal to his worship of his God, Yahweh.

But of equal intensity was the Psalmist's passion for the veneration of the Temple; for, it was the house of God. It was not merely a symbol; it was more than that, it was the exclusive, sole, living abode of the reality of God's presence on earth among the Israelites.

> "Jehovah, I love the habitation
> of thy house,
> And the place where thy glory
> dwelleth." (26;8).

It was toward the Temple that the worshiping Jews, in far distant lands, turned their faces in adoration and praise of God.

For Jews who were in distant lands, or in regions just outside of Palestine, as today we see with the Mohammedans, a pilgrimage to the sacred city of Zion, and worshiping in the Temple was the desire of each pious Israelite's heart. Psalms 120-134, J. Peters gives as being a collection of pilgrimage hymns, composed for the most part in Babylonia, which reveals to us the central significance that the Temple played, both in pre-exilic times, and in those trying exile experiences.[1]

In keeping with their zeal for remaining aloof from the heathen, or when the heathen came into their midst we have found on one of the tablets of Herod's Temple, an

1- Peters, J., The Religion of the Hebrews, pp. 374-375.

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In keeping with their zeal for remaining close from the Lawgiver, or when the Israelites were into their exile or two, found on one of the tablets of Darius's Tomb, at I-Istaxr, a.. The Religion of the Zoroaster. p. 374-375.

almost barbarious sentiment that clearly indicates the indisputable concretness of their religious patriotism, or better, their religious fanaticism with regard to the temple.

"Let no stranger enter
Within the Balustrade
And the enclosingwall
Surrounding this sanctuary

Whosoever, may be caught
On himself shall be the
Blame for his consequent
death."[1].

The word death, Macalister would have us note, has in this inscription been withheld and not stated until the very end thus presenting a most commanding warning- death.

However, we do not find this attitude toward the Temple in the Psalms, to be characteristic of the whole of the Psalms. Rather, it is similar to the adoration of the Law,--an idealization of the Temple. This would appear to be Barton's interpretation when he writes that the "destruction of the city (of Jerusalem) and the deportation of its population made a very deep impression on the Jews. How their affections cling to the desolation and defaced city is touchingly depicted in the book of Lamentations and in the 137th Psalm. Indeed, the destruction of the real Jerusalem which has been so influential in the religious history of the world."[2].

At the basis of this idealization there was undoubtedly something that satisfied the irrepressible

1- Macalister, R.A.S., A Century of Excavation in Palestine, p. 311.
 - cf., Wilson, Colonel, Picturesque Palestine, p.41, vol.1.
2- Barton, Archaeology and the Bible, p. 200.

desire of the Jews for the tangible evidence of God's presence, evidence of a sign of His mighty works, his power and glory. The appeal to the eye, the sense of smell, the stirring of the emotions through hymns of praise, the unification and exaltation of a common religious enthusiasm were all achieved in the Temple worship. The Temple was the center of the cultus. Here alone could sacrifice be offered to God. Here alone could the penitent soul make his peace with his God. In fact, might we not say that the religious importance of the Temple, its cultus, is very comparable to the present day Roman Catholic dogma-

"Extra Ecclesiam nulla salus."[1.]

Note: To avoid any misunderstanding, this dogma here stated expresses only the general idea that we have in mind. In short, too little is known concerning the exact nature of the great tenets of such world organizations as the Roman Catholic Church, to justify any false insinuations concerning their doctrines, even though a liberal mind does not feel drawn to accept their historic traditions and orthodox teachings. In fact, the Catholic Encyclopedia states that, "It does not mean that none can be saved except those who are in visible communion with the Church. The Catholic Church as ever taught that nothing else is needed to obtain justification than an act of perfect charity and of contrition. Whoever, under the impulse of actual grace elicits these acts, receives immediately the gift of sanctifying grace, and is numbered among the children of God. Should he die in these dispositions, he will assuredly attain heaven." P.752, vol. 1. N.Y.: Appleton, 1908.

desire of the ears for the tangible evidence of God's presence, evidence of a sign of his mighty power, his power and glory. The appeal to the eye, the sense of smell, the stirring of the emotions through hymns of praise, the unification and exaltation of a common religious enthusiasm were all achieved in the temple worship. The Temple was the center of the cultus. Here alone could sacrifice be offered to God. Here alone could the penitent soul make his peace with his God. In fact, might we not say that the religious importance of the Temple, its cultus, is very comparable to the present day Roman Catholic dogma-

"Extra Ecclesiam nulla salus."[1].

Notes: To avoid any misunderstanding, this comparison extends only to general ideas and not to details in mind. In above, too little is known concerning the exact nature of the great temple of such world renowned institutions as the Roman Catholic Church, to justify any fairly minutious comparing of its doctrine. Even though a literal mind does not find grounds to assess their identity traditions and religious teachings. In fact, the Catholic Encyclopedia states that, "It does not mean that none can be saved except those who are in visible connection with the Church. The Catholic Church has never taught nothing also is needed to obtain justification than an act of perfect charity and of contrition. Whatever under the impulse of actual grace children have perfective lived strictly the gift of sanctifying grace, and in unbaptized adults the children of God. Something are in these circumstances, he will assuredly attain heaven. E.R.E., vol. 1. p.11: Appleton, 1908.

Could we not conclude that, generally speaking, for the pious Jew there was no salvation outside of the Temple.

Thus it might seem that the Jew lost his individuality, his own unique personality in this transcendent religious institution--the Temple. A certain type of philosophy might criticize, and lament such a loss; and yet, who would not be exceedingly eager to exchange, or lose one's petty, narrow self-consciousness for that greater, yes, infinitely greater consciousness of those ancient Jews-their God-consciousness. For them there was kindled in their hearts a religious warmth, a guiding light that still lightens and encourages the loyal Israelites when abroad in heathen lands; so that like the Hound of Heaven, hallowed memories are with them still, as they long for the Temple worship.....

"How amiable are thy
tabernacles,
O Jehovah of hosts!

My soul logeth, yea, even
fainteth for the courts
of Jehovah;
My heart and my flesh cry out unto the
living God.

....a day in thy courts is
better than a thousand.
I had rather be a doorkeeper
in the house of my God,
Than to dwell in the tents of
wickedness." (84; 1,2,10).

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"How amiable are thy
tabernacles,
O Jehovah of hosts!

My soul longeth, yea, even
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of Jehovah:
My heart and my flesh sing out unto the
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I had rather be a doorkeeper
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wickedness." (ps. 1.2.10).

Memories of the Temple were built on a religious background, the center of which was this magnificant testimony of the glory and majesty of God. J.P. Peters describes it as being a "splendor imitative of the temples of Phoenicia and Syria, which again resemble closely those of Babylonia. On the top of a hill, it was itself an artifial mountain, rising terrace on terrace to the dark Holy of Holies, in which dwelt Yahevah in his Ark. By the Ark stood colossal winged figures, the Cherubim, further representing the presence of Yahweh."[1] It is this concrete reality of the presence of God, this means of making an actual contact with God, by each individual worshipper, particularly through the several kinds of sacrifices--sacrifices of repentence, praise, thanksgiving, etc.; it is the fact that the people had the very will of God in their possession- they could study it, in fact they could do the very will of God.....all this, is the tangible cultus basis for the creation and maintenance of the God-consciousnessoof the Jews. It was all this that made God a living reality to the Jews.

Yet, we must look further and add to the cultus influence of the Jews, one other factor that is a basic contributor to the God-consciousness, the worship life of the Jews. Briefly, it is the dramatic presentation of the God-concept that the Psalmist portrays so masterfully. To

1- Peters, J.P., Ib., p. 160.

Memories of the Temple were built on a religious background, the center of which was this magnificent testimony of the glory and majesty of God. J.F. Peters describes it as being a "glamour imitative of the temples of Phenicia and Syria, which again resemble closely those of Babylonia. On the top of a hill, it was itself an artificial mountain, rising terrace on terrace to the dark Holy of Holies, in which dwelt Yahweh in His Ark. By the Ark which rejected clumsy figures, the Cherubim, further representing His presence of Yahweh."[1] It is this concrete reality of the presence of God, this means of making an actual contact with God, by each individual worshipper, particularly through the several kinds of sacrifices--sacrifices of repentance, praise, thanksgiving, etc.; it is the fact that the people had the very will of God in their possession- they could study it, in fact they could do the very will of God.....all this, is the tangible outline basis for the creation and maintenance of the God-consciousness of the Jews. It was all this that made God a living reality to the Jews.

Yes, we must look further and add to the outline influence of the Jews, one other factor that is a basic contributor to the God-consciousness, the worship life of the Jews. Briefly, it is the dynamic presentation of the God-concept that the Jewish worship so masterfully. To

1- Peters, J.F., Ibid., p. 160.

the Psalmist, God is real; He moves, He thinks, He responds to the needs and desire of His chosen people. He is moved with compassion or with passion, as He vindicates the righteous, or in just retributions. He visits His wrath upon the wicked.

As one studies the evolution and growth of the nature and character of God, beginning with a crude anthropomorphic, non-moral, unjustly-motivated God, who is finally conceived of as a spiritual, ethically righteous, loving God- one then realizes that the genius of the Psalmist's religious fervor, owes its richness and wealth of religious concept to the centuries of mental wrestling that the Prophets, the leaders of the people and the Priests have spent in defining and refining what they thought is the real character and personality of God.

To be sure the Psalmist's description of God often strikes us as being too anthropomorphic when he pictures God in such lines as the following.....

> "..And he rode upon a cherub,
> and did fly;
> Yea, he soared upon the wings of
> the wind.
>
> Jehovah also thundered in
> the heavens,
> And the most high uttered
> his voice,
> Hail stones and coals of fire.
>
> And he sent out his arrows,
> and scattered them,
> Yea, lightnings manifold,
> and discomforted them." (18;10,13,14).

the Psalmist, God is real: He serves, He thinks, He responds to the needs and desires of His chosen people. He is moved with compassion or with passion, as He visualizes the mighty-one, or in just retribution. He visits His wrath upon the wicked.

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And he sent out his arrows,
and scattered them.
Yea, lightnings manifold,
and discomfited them." (18:10,12,14).

As such, it is crude; yet, it has the happy faculty of gripping the minds and imaginations of those ancient worshippers. It did more than that, it enabled them, by using this same vehicle of imagery, to confirm and establish their hearts against threatening fears, and besieging dangers, so that in an ennobled tenor, the Psalmist could declare, confidently, reverently, thoughtfully...

"Jehovah is my light and
my salvation;
Whom shall I fear?
Jehovah is the strength of
my life;
Of whom shall I be afraid?

He will lift me up upon a rock." (27;1,5c).

"And now shall my head be
lifted up above mine
enemies round about me;
And I will offer in his
tabernacles sacrifices of joy;
I will sing, yea, I will sing
praises unto Jehovah." (27; 6).

Here in these verses we have a fine summary of those factors, those influences, those basic realities in the worship life of the Israelites that are the expressions of their God-consciousness. It is their cultus, vivid, and imaginatively stirring to their expectant minds. It is their superhuman, yet, warm friendly concept of the character of God. It is their invincible belief, their consciousness of the nearness of and their awareness of God's presence in their personal lives. It is His guiding care of His chosen people which finds a most noble, a most beautiful expression in the words of Hosea....

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"Jehovah is my light and
my salvation;
whom shall I fear?
Jehovah is the stronghold of
my life;
of whom shall I be afraid

So will lift me up upon a rock." (27:1,5).

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"When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophets called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to walk; O took them in my arms; but they knew not that I healed them. I drew them with cirds of a man, with bands of love."1.

Or in the words of the Psalmist expressing faith in God's love..

"Jehovah is my shepherd:
I shall not want.

He maketh me to lie down in
green pastures;
He leadeth me beside still
waters.

He restoreth my soul:
He guideth me in the paths
of righteousness for his
name's sake." (23:1-3).

"He guideth me"..."He leadeth me"...."He restoreth"...."Jehovah is my shepherd"...this sense of being lead by God; together with the actual leadership of those valiant Prophets, Priests, and other leaders of the people in their national political life have been the inspiration and driving force that has kept alive and progressing this spirit of God-consciousness that is the foundation and basis of the worship of the ancient, Israelites.

If there is any one reason why Israel has given to the world and has herself enjoyed a great religion, it is because she has had great leaders, whom even death could not deter from either their leadership, or their instruction of their people.

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If there is any one reason why Israel has given to the world and has herself enjoyed a great religion, it is because she has had great leaders, whom even death could not deter from either their leadership, or their inspiration of their people.

And finally, if there is any one reason why the individual has been steadfast, loyal to the traditions of his forefathers, loyal to the ideals of the Prophets and the Law- it is because, as we have noted in our study of the Law, the Jews have had set before them, daily, and taught to them, principles and ideals of religious education such as our present, highly specialized religious education would do well to emphasize more frequently, and overlook less consistently.....such guiding principles as the following which were a constant polar star to the wayfaring Jew, at home or abroad in heathen lands-

"Jehovah, who shall sojourn
in thy tabernacles?
Who shall dwell in thy holy
hill?

He that walketh uprightly,
and worketh righteousness,
And speaketh truth in his
heart;

He that slandereth not with his
tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach
against his neighbor;

In whose eyes a reprobate is
despised,
But who honoreth them that
fear Jehovah;
He that sweareth to his own
hurt, and changeth not;

He that putteth not out his
money to interest,
Nor taketh reward against the
innocent.
He that doeth these things shall never
be moved." (15).

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"Hebrew, the small sojourn
in the tabernacle;
who shall dwell in thy holy
hill?

He that walketh uprightly,
and worketh righteousness,
and speaketh truth in his
heart;

He that slandereth not with his
tongue,
nor doeth evil to his friend,
nor taketh up a reproach
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In whose eyes a reprobate is
was lean,
but who honoreth those that
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Or, turning to the words of Amos and Micah, we find in them those Prophetic teachings to which the Psalmist is tremendously indebted. ~~Hosea and other prophets,~~ In these we have the fundamental social principles which are of preeminent importance in religion.

> ....let justice roll down as waters, and righteousness as a mighty stream." (Amos 5;24).

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> "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6;8).

This brings us to our final conclusion. It is, that God-consciousness, which we have studied, is the beginning and end of a socialized consciousness, in which righteousness, justice, and love of the good are the aims and ideals of civilization. Apart from society religion is nothing. In society, it is everything. Upon these principles, these foundations, human values rise and progress. Without these foundations society can but regress.

That society may not regress- this is the duty and function of the service of religious worship; it is to create and elevate this social consciousness to its logical, highest level, its supreme goal, which is God-consciousness. Thus we get to God through man. Apart from man, apart from social responsibility, one might say, there is no God. In fact, it is the normative character of religion to be social, for, instinctively, philosophically,

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economically, yes, scientifically, we are coming to see that the highest good and the highest value, is that good, that value which enriches the social, physical, intellectual, and spiritual life of the individual.

More will be said in this connection in a later section of this thesis. We have sufficiently focused our attention upon the central theme of this paper, and its associated factors, so that we can, without loss of perspective, now turn our attention to a more critical study of the Psalms. A study that, though it may not contribute greatly to our philosophy or psychology of worship, never-the-less has its essential, contributing value to this whole thesis of worship.

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Part II. A Problem Study of the Psalms of the Psalter.

As a good workman should know his tools, know how they are put together, how they are constructed- so a workman with the psalms will profit considerably if he understands the content, the construction, framework, origin, and development of the psalms. Such a knowledge will facilitate an intelligent liturgical usuage of the Psalms in worship.

We begin our study with a consideration of the word "Psalm" or "Psalms". In fact, the very word "Psalms" is in its derivation closely connected with music, musical instruments. The Greek ψαλμός (plural ψαλμοί), signifies primarily playing on a stringed instrument, and secondly, the composition played or the song accompanied on such an instrument. we have similar conceptions in the Hebrew terms "mizmor" and"tehillim", the exact derivation and meaning of the former are uncertain. "The term, MIZMOR (3, ete.), ordinarily rendered "psalms," is a song accompanied by instrumental music."[1] "Tehillim" is a plural, not occuring in Biblical Hebrew, from the singular "tehillah" meaning "song of praise",- a fitting title for this collection of songs found in the first book among the "Ketubim" or "Hagiographa," the third main division of the Hebrew Canon,--and divided into five books, possibly corresponding to the arrangement of the Law.[2]

1- The Abingdon Bible Commentary, p. 511. Psalms
2- The Jewish Encyclopedia, vol.x., pp.241-251.

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1- The Bibleton Bible Dictionary, p. 311, Psalms
2- The Jewish Encyclopedia, vol.x., pp. 141-151.

On reading the Psalms of the Psalter one's first and singular impression is that here we have poetry, a bold, imaginative type of poetry.[1] This leads us to anticipate a point we shall make in the future but which expressed here, emphasizes our thought. Professor Robert Pfeiffer believes that the book of Psalms is not what it is commonly thought to be, e.g., a Temple manual, a hymnal, but as we have it, it is an anthology of Hebrew poetry complied for the edification of the layman.[1]

There is in the Psalms an internal poetic scheme that we are not at first aware exists, but, which, nevertheless impresses us by its workings. We read--

"Why stand thou afar off,
O Jehovah?
Why hidest thou thyself in
times of trouble?" (10.1).

"How long, O Jehovah? wilt
thou forget me forever?
How long wilt thou hid thy face
from me?" (13.1).

"Jehovah is my rock, and my
fortress, and my de-
liverer;
My god, my rock, in whom
I will take refuge;
My shield, and my high tower." (18;2).

What we have here, in action, building up the theme by a variant repetition, as in music, is the fundamental principle of Hebrew poetry- parallelism, which was discovered in 1853 by Lowth.[2] There are several kinds of

1- Class note, History and Literature of Israel, May 8, 1930.
2- The Abingdon Commentary, p. 512.
- cf., The Jewish Encyclopedia, p. 242.
- cf., The Catholic " , p.540.

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There is in the Psalms an intended double sense that we are not at first aware exists, but, which, never-theless impresses us by its workings. We read--

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Why hide thyself in
times of trouble?" (Ps.1).

"How long, O Jehovah will
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1- Glass note, History and Literature of Israel, May 9, 1960.
2- The Ethnogen Commentary, p. 312.
- 2.. The Jewish Encyclopedia, p. 312.
- 3.. The Catholic " p.340.

parallelism used in the Psalms. These Dr. Leslie indicates for us to be: 1) Synonymous, Ps. 114:2; 2) Antithetical, Ps. 305:3) Synthetic or constructive, Ps.19:7-10; 4) Introverted, Ps. 30:8-10; 5) Climatic, Ps.121:1-4.[1] What we do notice, however, is, that ordinary rhyme is not found in Hebrew poetry, generally. But it has a fascinating rhythm and arrangement of word-emphasis in reading aloud from the Hebrew text that is musical, pleasing to the ear. This poetic rhythm is noted by G.B. Gray, as distinguishable in two types: "balancing rhymth," where in two lines there is an equality in the number of stresses, and 'echoing rhythm,' where there are in the first line a greater number of stresses syllables, and a smaller number in the second."[1] There is reason to believe that the natural composition of the Psalms may have been aroused and inspired by music. Or it may have been especially composed in a rhythmic style so that it might be sung, recited or chanted to the accompaniment of music, as was the early custom of the ancient Hebrews. Thus music and poetry are synonymous in the hearts and minds of the Jews. The one suggests the other, and leads to its creation.

Having then, the doubly inspiring influence of musical accompaniment,[2] and a natural poetic interpretation

1- The Abingdon Commentary, p.512.
 - cf., The Jewish Encyclopedia, p.242.
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2- cf., Psalm 150; 3-5 is a summary of the musical instruments later employed in the Israelitish religious services.

parallelism used in the Psalms. These Dr. Jastrow interprets for us to be: 1) Synonymous, Ps. 114:1; 2) Antithetical, Ps. 3CS:3; 3) Synthetic or Constructive, Ps.1v:7-10; 4) Introverted, Ps. 20:8-10; 5) Climatic, Ps.1:1;1-4.[1] What we do notice, however, is, that ordinary rhyme is not found in Hebrew poetry, generally. But it has a fascinating rhythm and arrangement of word-emphasis in reading aloud from the Hebrew text that is musical, pleasing to the ear. This poetic rhythm is noted by G.A. Gray, as distinguishable in two types: "balancing rhymth," where in two lines there is an equality in the number of strokes, and "schola rhythm," where there are in the first line a greater number of strokes syllables, and a smaller number in the second.[1] There is reason to believe that the natural cooperation of the Psalms may have been aroused and inspired by music. Or it may have been especially composed in a rhythmic style so that it might be sung, recited or chanted to the accompaniment of music, as was the early practice of the ancient Hebrews. Thus music and poetry are synonymous in the hearts and minds of the Jews. The one suggests the other, and leads to its creation.

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1- The Abingdon Commentary, p.512.
- ef., The Jewish Encyclo.edia, p.24.
- ef., The Talmud, p.360.
2- ef., Psalm 150: 3-5 is a survey of Oriental instruments later employed in the Jerusalem religious services.

of human life and nature- from such as this, the psalms could not but emerge with beauty of imagery and expression such as has an inspiring charm. In most vividly sympathetic phrases the Psalms hold before us the mirror of life as that greatest of English writer, Shakespeare, would have done. The warmth and depth, the majestic dignity of one who lives close to the hearts of men, finds expression in worshipful adoration, in such lines as these-

"As the hart panteth after
the water brooks,
So panteth my soul after thee,
O God.

My soul thirsteth for God,
for the living God:
When shall I come and
appear before God?" (42;1,2).

Lines of this tenor, truly breathe a yearning for the nearness of God to the souls of men.

Considering now the problem of the reliability of the titles of the Psalms, it is agreed by practically all authorities that in most instances the titles are of little or no historic value.[1] They throw no trustworthy light on either who the authors were or the historic contents of the Psalms. Their existence as superscriptions on the Psalms may be accidental, or for the purpose of classification in service of worship, i.e., for various worship uses, prayer, praise, etc.,

1- Peters, John P., The Psalms as Liturgies, p.12.

of human life and nature- from such as this. The psalms could not but emerge with beauty of imagery and expression such as has so inspiring charm. In most vividly appropriate phrases the Psalms hold before us the mirror of life as that greatest of English writer, Shakespeare, would have done. The warmth and depth, the realistic dignity of one who lives close to the hearts of men, finds expression in wonderful adoration, in such lines as these,

"As the hart pants after
the water brooks,
So panteth my soul after thee,
O God.

My soul thirsteth for God,
for the living God:
When shall I come and
appear before God" (42:1,2).

Lines of this tenor, truly breathe a yearning for the nearness of God to the souls of men.

Considering now the question of the reliability of the titles of the Psalms, it is agreed by practically all authorities that in most instances the titles are of little or no historic value.[1] They throw no characteristic light on either the authors were or the historic backgrounds of the Psalms. Their existence as superscriptions of the Psalms may be accidental, or for the purpose of classification in services of worship, i.e., for various worship uses, prayer, praise, etc.,

1- Peters, John P., The Psalms as Literature, p.42.

This is the point of view of W. R. Smith, who writes, "I take it, then, the Asaph and Korah Psalms, 46,47,45,44, 42, etc., were at one time the hymns of the two Levitical choirs or guilds. In all probability the titles tell us no more than this; they do not name the authors of the Psalms, but they refer to a period when the Temple psalmody was in the hands of two hereditary choirs, which after the fashion of ancient Eastern guilds, call themselves sons of Asaph and of Korah, respectively."[1].

Relative to the several superscriptions- "A Psalm of David" (32,34,36,37, etc.), although I have no authority for the assumption, I wonder if it is not possible that as we now ascribe certain yarns, certain stories to men of prominence, as being Lincoln stories, Coolidge stories, etc., could it not be possible that on this same principle some of the Psalms have been so ascribed? Thus, to be known as Davidic psalms would give the Psalms added prominence.

What Psalms David was the author of, or who were the authors of any of the Psalms, is indeed a moot question. One who is generous in his advocacy of Davidic authorship believes, "He is the author of more than the half, probably of two thirds at least, of the whole collection. It is not improbable that even more of the fifty that are anonymous in the Hebrew are due to him."[1]. However both Jewish and Christian tradition are uncertain as to Davidic

1- Murphy, Commentary of the Book of Psalms, p.19.

This is the point of view of J. H. Smith, who writes, "I take it, then, the Asaph and Korah Psalms, 44,47,49,84, 42, etc., were at one time the hymns of the two lyrical choirs or guilds. In all probability the titles tell us no more than this; they do not name the authors of the Psalms, but they refer to a period when the Temple psalmody was in the hands of two hereditary choirs, which after the fashion of ancient Eastern guilds, call themselves sons of Asaph and of Korah, respectively."[4]

Relative to the general superscriptions "A Psalm of David" (23,24,27, etc.), although I have no authority for the assertion, I wonder if it is not possible that as we now ascribe certain psalms, certain stories to men of prominence, as being Lincoln stories, Coolidge stories, etc., could it not be possible that on this same principle some of the Psalms have been so ascribed? Thus, to be known as David's psalms would give the Psalms added prominence.

But Psalm David was the author of, or who were the authors of any of the Psalms, is indeed a moot question. One who is generous in his advocacy of David's authorship believes, "He is the author of more than one half, probably of two thirds or less, of the whole collection. It is not improbable that even more of the fifty that are anonymous in the Hebrew are due to him."[5] However both Jewish and Christian tradition are unanimous as to David's authorship. Commentary of the Book of Psalms, p.15.

authorship. St. Ambrose and St. Augustine think that all Psalms are Davidic.[2] Authorities do find some grounds for Davidic authorship. He was a musician of note, among his own people, 1 Sam. 16:16,23; 2 Sam. 6:5. He was likewise an ardent poet, as we see by his lament over Saul and his son Jonathan, 2 Sam. 1;19-22. G.B. Gray believes that we may safely conclude thus: There are Psalms in the Psalter of which, if we may remove certain parts as later interpolations, a residuum remains of which it would be unjustifiable to assert that it was not written by David."[3]

Turning to an eminent, Garman scholar, E. Sellin, he gives us a fine presentation of evidence for those Psalms which may be credited to David; and also states reasons against crediting David with other Psalms that have been so superscribed.[1] The likeness of Psalm 18 to 2 Sam. 22;37-48, is evidence of the formers Davidic authorship. Other possible psalms are 3;4;7;19:1-6;23 (the "House of Jehovah", of verse 6 may in view of 4a, be Palestine; 24:7-10); 29 (an eschatological Psalm); 32. Against Davidic authorship the evidence is: a) Psalms are addressed to the king, directly, or speak of him in the third person-20,21,61,63,72,110; b) imply that the Temple is already in existence, 51,27,28,67,68,69,101,138; c) are composed in a strongly Aramaic style, 139; d) imply

1- Sellin, Ib., p.203.
2- The Catholic Encyclopedia, p.537.
3- Gray, G.B. A Critical Introduction to the Old Testament,p.139.

authorship. 24. Ambrose and St. Augustine hold that all Psalms are Davidic.3. Authorities do find some grounds for Davidic authorship. He has a question of note, among his own people, 1 Sam. 1:19,20; 2 Sam. 6:16. He was likewise an ardent poet, as we see by his lament over Saul and his son Jonathan, 2 Sam. 1:19-27. O.S. may believe that we may safely conclude thus: There are Psalms in the Psalter of which, if we may remove certain parts by later interpolations, a resultant remains of which it could be plausibly said to assert that it was not written by David.4. Turning to an amateur, Dermon scholar, E. Smith, he gives us a fine presentation of evidence for those Psalms which may be credited to David; and also sets as reasons against crediting David with other Psalms that have been so superscribed.5. The likeness of Psalm 19 to Sum. 29:27-42, is evidence of the Jewers possible authorship. Other possible Psalms are 24:1:1-2:23 (the "House of Jehovah", or verse 6 may in view of 6a, be Psalm-like: 24:7-10); 29 (an astrological Psalm); 32. Against David authorship the evidence is: a) Psalms are addressed to the King, directly, or speak of him in the third person-20,21,61,63,72,110; b) Imply that the Temple is already in existence, 51,27,28,87,93,99,101,122; c) are composed in a strongly dramatic style, 122; d) imply

1- Smith, I.S., p.206.
2- The Catholic Encyclopedia, p.637.
3- Orr, O.H. A Critical Introduction to the Old Testament,p.100.

a purely religious opposition to the godless enmities of David in power in the land, whereas in the enmities of David religious opposition was combined with either private (cf. 1Sam.2b.19f.) or political conflict (2 Sam. 81 ff., etc.), contrast Psalms 9,12,14,27,35,38,101,etc.

A possible solution of the problem of the question of Davidic authorship is not likewise the solution of the general problem of who are the authors of the Psalms. David may be credited with certain of the Psalms; but many more remain, yet to be acredited- to whom? We do not know.

This is as good an answer as literary criticism can give, even after focusing an intense light of literary research upon this problem. And yet, to leave this matter with merely this negative assertion hardly validates or satisfies the interests of the student, or fulfills the evidence of the Psalms, such as is at hand. In the writings of Joseph we read concerning the completion of the Temple, 520 B.C., "and when the temple was finished, the priests adorned with their accustomed garments, stood with their trumpets, while the Levites, and the sons of Asaph, stood and sang hymns to God, according as David first of all appointed them to bless God."[1] Not at all resting upon this previous statement of Josephus, concerning the Levites, J. Kohler, with vigorous enthusiasm, finds in the Levites and later, the Hasidim, "the saintly ones," possible authors of some of the Psalms.

1- Josephus, Antiquities of the Jews, vol.1, p.332.

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1- Josephus, Antiquities of the Jews, vol.1, p.450.

Kohler believes that both the Levites, and the "Hasidim" suffered presecutions, endured hardships because of their loyalty to the Torah, to their religious faith, and their national integrity; thus from these experiences came the substance of the Psalms, the emotional depth, the fears, anxieties, and the hopes and joys of a persecuted, yet, faithful, courageous people.

Further, he sees in the Levites a class of people, learned in the Law, and able in music, hymnology, etc., and who were principally connected with the composition of the later hymns, that "were composed either entirely for the Temple or the congregation or were by alterations, insertions, and additions transformed into Temple hymns, the Ego there standing for the congregation of Israel."[1].

However, the unknown authors of the earlier Psalms which are mostly included in the first three books, might have been individuals, who, it seems pour out their yearnings for divine help, and obtaining it- offer their thanksgiving to God. But the "I" problem is not readily solved, any more than are many other of these problems. "It is often uncertain whether an individual speaks for himself, or (which is frequently in the Old Testament) the nation is represented as speaking as one man. In a larger number of the Psalms, the writer seems to pray and hope either as a member of the nation, or more often, probably, of the small group of faithful Jews whose thoughts

1- Kohler, Ib., p.20.

Sonier believes that both the Levites, and the "Wandlim" suffered persecutions, endured hardships because of their loyalty to the Torah, to their religious faith, and their national integrity; thus from these experiences came the substance of the Psalms, the emotional depth, the fears, anxieties, and the hopes and joys of a persecuted, yet, faithful, courageous people.

Further, he sees in the Levites a class of people, learned in the law, and skilled in music, hymnology, etc., and who were principally responsible for the composition of the later hymns, that were composed either entirely for the Temple or the congregation or part, by alterations, insertions, and additions transferred into Temple-hymns, the lay there standing for the congregation of Israel.[4]

However, the unknown writers of the wisdom Psalms which are mostly located in the first thirty books, might have been individuals, who, in seeking poor out their knowledge for divine help, are obtaining it- offer their homage-giving to God. But the "I" problem is not readily solved, and more than are many other of these problems. "It is often uncertain whether an individual speaks for himself, or (which is frequently in the Old Testament) the nation is represented as speaking as one man. In a larger number of the Psalms, the writer seems to pray and hope either as a member of the nation, or more often, probably, of the small group of faithful Jews whose thoughts

[4] Kohler, Id., p.[illegible].

he voices, or whom he addresses with comfort or encouragement, isolated in the midst of wordliness and irreligion."[1].

Summing up our study at this point in the words of Charles F. Kent "the Psalter has a history as long and complex as the Old Testament itself. Certain of its older poems may come from the days of David, about 1000 B.C. Its later Psalms breath the warlike spirit of the Maccabeaan age. It represents the growth of at least eight centuries and the work of fully one hundred poets. Back of it lie two milleniums of Semitic religious history; but the Psalms themselves, with few exceptions, come from the four centuries and a half that began with the destruction of Jerusalem in 586 B.C. They record the inspired insight, the dauntless courage, and the profound spiritual experiences of the noble souls who faced the cruel persecutions and the great crisis of the Persian,[2]. Greek,[3]. and Maccabean periods.[4]. Born in stress and struggle, they have a unique message and meaning for all who are in the stream of life."[5].

As to the date or dates of the composition of the Psalms, Alfred Loisy writes concerning the "Davidic Psalms" that they were probably written after the exile.[6].

1- Gore, Goude G., A New Commentary on Holy Scriptures,p.341.
2- Kittel, Rudolf, The Religion of the People of Israel, pp. 170-171.
3- " , Ib., p.195.
4- " , Ib., p.199.
5- Kent, Charles Foster, The Growth and Contents of the Old Testament, p.252.
6- Loisy, Alfred, The Religion of Israel, p.15.

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2- Kittel, Rudolf, The Religion of the People of Israel, pp. 170-171.
3- " , Ib., p.172.
4- " , Ib., p.174.
5- Kent, Charles Foster, The Growth and Contents of the Old Testament, p.[illegible].
6- Isaby, Alfred, The Religion of Israel, p.[illegible].

On the other hand, E. Sellin assigns the nucleus of the Davidic collection (3-41) 51-72) to a pre-exilic composition.[1] Along with the books of prayers, these hymns were taken by the Jews with them into Exile, he believes. Favoring this idea of early composition of Psalms, H. Gunkel writes,--"The idea, now so widely spread that Psalm composition as such owes its origin to the period after the Babylonian exile, in no way corresponds to the actual facts.[2] This view Sellin seems to support in what he writes concerning the influence of oral tradition,- that "during the whole of Israel's history there existed along side of the singer's art a creation of story-telling in non-metrical language, the handing on of traditions in a simple narrative form, we have not so much direct evidence; but, cf. Deut. 32.7; Jos. 24,2ff.; 1 Sam. 12, 7ff. It is however just as clearly implied."[3] Undoubtedly, then, we have reason to believe that just as we have written, and preserved for us "The Song of Deborah" (Judges 5), "The Song of Miriam" (Ex. 15; 21), David's (Sam. 24;13), David's Lamentation over Abner (2 Sam. 3;33f), etc. at about 1000 B.C., during the Pre-monarchic period,[4] so there might have been Psalms composed long before the Exile. Whether or not we have in our Psalter, any such Psalms is difficult to maintain; nor could we establish their date or dates of composition

1- Sellin, E., Ib., p.202.
2- Peake, ed., Essays, pp.135-136.
3- Sellin, E., Ib., p.211
4- Bewer, Julius A., The Literature of the Old Testament in its Historic Development, pp.xii-xiv.

On the other hand, E. Sellin assigns the nucleus of the Davidic collection (1-41) 31-72) to a pre-exilic composition.[1] Along with the books of prayers, these psalms were taken by the Jews with them into Exile, he believes. Favoring this idea of early composition of Psalms, H. Gunkel writes,--"The idea, now so widely spread that Psalm composition as much owes its origin to the period after the Babylonian exile, is in no way corresponds to the actual facts."[2] This view Sellin leads to support in what he writes concerning the influence of oral tradition,- that "during the whole of Israel's history there existed along side of the singers of a creation of strong-feeling in non-metrical language, the handing on of traditions in a simple narrative form. We have not so much direct evidence; but, cf. Deut. 33.7; Jos. 24.26ff.; I Sam. 12. 7ff. It is however just as clearly implied."[3] Undoubtedly, then we have reason to believe that just as we have prayers, and preserved for us "The Song of Deborah" (Judges 5), "the song of Miriam" (Ex. 15: 21), David's (2 Sam. 1:19), David's lamentation over Abner (2 Sam. 3:33), etc. at about 1000 B.C., during the pre-monarchic period,[4] so prayers may have been phrased composed long before the exile. Whether or not we have in our Psalter, any such Psalms is difficult to maintain; nor could we establish firm dates or as of composition

1- Sellin, E., Op. p.208.
2- Peake, ed., Essays, p.155-156.
3- Sellin, E., Op. p.211
4. Power, John A., The Interpretation of the old Testament in its Historic Development. p. 113-114.

if we could locate them in our Psalter. The character of some of the Psalms might suggest what gave the name of the author of this article indicates, that- "Some are comparatively crude, both in conception and language, and with sometimes a corrupt text, and appear as though a wide interval lay between their composition and the literary tendencies of later Judaism, as e.g., Psalm 10;2-11; 14; (cf. 53); 16, etc."[1.]

But others of the Psalms, by their spiritual idealization, suggest a more highly developed character, and possibly, therefore, a later composition. Such might be the character of the Psalms in which there is a distinct prophetic influence manifested. But in other Psalms, by an absence of reference in them to pre-Exilic prophets and histories (in spite of Ex.15; 1 Sam. 22;1ff.; Deut. 32; Isa. 12;1ff.; 38;9ff,; etc.,- "which, however, are all similarly relegated in the most high-handed fashion, inspite of 2 Sam.1;10, etc., to the post-Exilic period) it is quite valid to infer that they are post-Exilic Psalms. The composition of the main body of the Psalms 42-49; 73-150, Sellin assigns to the fourth century B.C.[2.] "Psalms 73-150 are only in part originally composed for liturgical use," Sellin believes, and "to a considerable extent they had their source in conventicles of the godly."[3.]

1- Hastings Bible Dictionary, p.612.
2- Sellin, E., Ib., p.267.
3- " " p.204.

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But others of the Psalms, by their political idealization, suggest a more highly developed character, and possibly, thereof as, a later composition. Such might be the character of the Psalms in which there is a distinct prophetic influence manifested. Yet in other Psalms, by an absence of references to Zion or pre-exilic prophets and distortion (in spite of Ps.1:1 f.) [illegible] Ps. 1:1f.; 2:1f.; etc.). Which, however, are all similarly relegated in the post-exilic-Hasidic, the life of a man.life, etc., to the post-exilic period; it is quite wide to infer that they are post-exilic Psalms. The composition of the main body of the Psalms 42-89; 73-150, Baltin assigns to the fourth century B.C.[2]. "Psalms 73-150 are only in part originally composed for liturgical use," Baltin believes, and "to a considerable extent they had their source in commemoration of the godly.[3]

1- Harding, Bible Dictionary, p.[illegible].
2- Baltin, S., I., p.297.
3- [illegible] p.[illegible].

Might this last statement not lend some support to Kohler's theory of the Hasidim, as being authors of some of the Psalms?

There is no doubt that certain of the Psalms distinctly refer to the deportation, the destruction of Jerusalem, the rebuilding of the city and the Temple, cf.42,43,44,(46 and 48 are to be understood eschatologically), 74,79,80,84,85,89,102,118,126,137; or the position taken up toward the other nations corresponds with the ideas and language of Deutero-Isaiah- 47, 49, 93-99; or they show traces of being originally composed for Temple use such as we know to have existed in Post-Exilic times, cf.95,96,100,103, 104-107, 11-113, 117, 118, 135, 136, 146-150, with 1 Chron. 16;8,36; Neh. 1;11; 9,5; Ezra 3.10.[1] But Sellin admits of the possible existence of some pre-Exilic Psalms, that might have wandered into this group, 45, 50, 110, 132, 89, 89; 1-37, and 101.[2]

The question of when the last of the Psalms were composed seems to find a likely solution in the problem of the Maccabean Psalms. Sellin is doubtful if there really are any Maccabaean Psalms in our Psalter, yet, tends to admit that there might be.[3] Peritz and Schurer believe without any quams or hesitation that the internal historic evidence of certain of the Psalms confirms the belief that there are Maccabaean Psalms in our Psalter.[4]

1- Sellin, E., Ib., p.204.
2- " p.204.
3- " p.205.
4- " p.205.

Might this last mentioned set lend a few supports to Montefia's theory of the *matiola*, as below evidence of some of the Psalms?

There is no doubt that certain of the Psalms distinctly refer to the deportation, the destruction of Jerusalem, the rebuilding of the city and the Temple. 42,43,44,,46 and 48 are to be understood metaphorically. 79,74,80,84,85,88,102,116,126,137; or the position taken up towards the Edom nations corresponds with the ideas and language of Deutero-Isaiah- 47, 48, 52-55; or they show traces of being originally composed for Temple use such as we come to have related in post-Exilic times. 27,28,100,104, 106-107, 111-113, 115, 116, 118, 120, 146-150, with I Chron. 16:8,35; and. 1:11; 8,31 and 2.10. But Delitzsch admits of the possible existence of some pre-exilic psalms, that might have wandered into this group, 48, 60, 110, 132, 88, but 1-27, and 101.[3]

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1- Delitzsch. E., Ic., p.xxx.
2- " p.xcl.
3- " p.xcv.
4- " p.xcv.

McFayden says that, "There is, however, one group of Psalms, about which opinion has been almost unanimous, that we have in them a voice from the Maccabaean times (about 170 B.C.), namely, 44,74,79,83. In these Psalms the situation is depicted with astonishing realism, and even comparatively minute detail. Psalms 44:22; 79:12; 74:4ff., most of the quite numerous indications seem to be recisely met by the assaults of Antiochus Epiphanes in 168 B.C."[1].

Thus, Schürer declares that it is not so much a question of "whether" as it isaa problem of "how many" Maccabaean Psalms there are collected in the Psalter. He adds, "Meanwhile let it suffice to have pointed out the fact that the holy church of the Maccabaean time has given proof of its creative powers in the deportment of sacred lyrics as well, through those new Psalms in which it pours out its distress before God and cries for protection and help from the Almighty."[2].

Professor B. Duhm who represents the extreme attitude in favor of Maccabaean Psalms makes certain definite suggestions as to their historic background and origin: Psalms of the period of the Maccabaean struggle- 79, 83, 118, 149, 44, 77, 12f., 35, 69c, 79b; Psalms of the period of the Hasmonean high priests- 101, 110, 85, 99, 60, 66a; Psalms of the Hasmonean kings- 2,45, 20f., 61, 63, 72, 84b.,

1- McFayden, J.E., The Messages of the Psalmist, pp.24,25.

2- Schürer, Ib., p.16.

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Professor H. Cohen who recognizes the extreme attitude in favor of Maccabean Psalms makes certain definite suggestions as to their literary background and origin. Psalms of the period of the Maccabean struggle- 79, 83, 119, 140, 44, 74, 137, 58, 68n, 74b; Psalms of the period of the Hasmonean high priests- 101, 110, 85, 48, 60, 66n; Psalms of the Hasmonean kings- 2,45, 89, 61, 62, 72, 44b.

1- Kaufman, I.c., The Messages of the Psalmist, p.44,50.

2- Schorer, Ib., p.18.

134, 89, 18, 144a, 144b, 68; Psalms of the period of the struggle of the Pharisees against the Hasmonean kings- 18, 21, 63, 89, 132, representing a friendly attitude toward these kings; 17, 9f., 14, 56, 57a, 58f., 64, 82, 92, 94, 140- representing the antagonistic attitude.[1]

But to make any other than a general assignment of these Psalms to the Maccabaean is all one can do. To attempt to be more specific than that is to open one's work to the criticism contained in the writing of McFayden- "So far has this tendency been carried by Hitzig, who assigned the three books of the Psalter almost entirely to Maccabaean times, that Noldeke (Die Alttestamentliche Literature, p.129) expresses the sarcastic hope that in another edition of his commentary on the Psalms, he will supply not only the year, but the exact date of composition of each Psalm."[2]

"The Maccabaean redaction of the Psalter closes the last chapter in the history of its evolution," Keet and Box write.[3] "Soon after the Maccabaean psalmists had left their final impression upon the Psalter, the text of the psalms became fixed and unchangeable owing to their reception into the Canon."[4] Sellin states that the final canonization of the Old Testament took place in Jerusalem in about 75 B.C.[5]

1- Petitz, ib.,p.315.
2- McFayden, Ib., p.23.
3- Keet and Box, A Liturgical Study of the Psalter, p.127.
4- " " pp.127-128.
5- Sellin, Ib., p.267.

134, 69, 78, 144a, 141b, 88: Psalms of the period of the struggle of the Maccabees against the Hasmonean kings - 13, 21, 22, 38, 132, representing a friendly attitude toward these kings: 17, 18., 14, 80, 87a, 89f., 84, 82, 92, 94, 140- representing the unfriendly attitude.[1]

But to make any other than a general assignment of these Psalms to the Hasmonean is all one can do. To attempt to be more specific than that is to open one's work to the criticism contained in the writing of Mowinckel. "So far has this tendency been carried by Gitmis, who assigned the three books of the Psalter almost entirely to Maccabean times, that Volkoff (Die Alttestamentliche Literatur, p.129) expresses the sarcastic hope that in another edition of his commentary on the Psalms, he will supply not only the year, but the exact date of composition of each psalm."[2]

"The Maccabean redaction of the Psalter closes the last chapter in the history of its evolution," Kent and Fox write.[3] "Upon after the Maccabean psalmists had left their final imprint upon the Psalter, the text of the psalms became fixed and unchangeable owing to their conception into the Canon."[4] Smith states that the final canonization of the Old Testament took place in Jerusalem in about 75 A.D.[5]

1- Peake, op.cit., p.415.
2- Mowinckel, op.cit., p.83.
3- Kent and Fox, A Literary Study of the Psalter, p.127.
4- op.cit., p.127-128.
5- Smith, op.cit., p.227.

Canonicity....."the fact that none of the 'Psalms of Solomon' gained admission, and that this collection by its title perhaps presupposes the canonical Psalms of David renders it probable that the Psalm was complete, and not open to further additions, some time before 63B.C.[1]. Josephus places the canonicity at about 100A.D.[2].

Summarizing our work we note that we are back to the point from which we started, namely, that, not with any degree of certainty can we establish the date or dates of the composition of the Psalms; nor is the historic content of the Psalms trustworthy for suggesting definite historic data. But it is evident that the internal evidence of certain of the Psalms reflect specific, historic epochs, such as the Greek, the Persian and the Maccabaean periods. As to who were the authors of the Psalms, we do not know for sure. David, it would seem might have been the author of several Psalms. The Levites, the Hasidim, or unknown individuals may have composed others of the Psalms.

Regardless of our many uncertainties, two facts we need not argue, at length. We have the Psalms in our Psalter, that is obvious. And secondly, we find in the Psalms a magnetic, universal expression of men's needs, their religious hungers, their fears and their aspirations, which is in itself an undisputable testimony

1- Gray, George B., A Critical Instruction to the old Testament, p.129
2- Joseph, Contra Aplonem, 1.8.

Canonicity.....the fact that none of the Psalms of Solomon' gained admission, and that this collection by its title perhaps presupposes the canonical Psalms of David renders it probable that the Psalm was complete, and not open to further additions, some time before 63 B.C. Josephus places the canonicity at about 100 A.D.[2]

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1- Gray, George B., A Critical Introduction to the Old Testament, p.139

2- Josephus, Contra Apionem, 1.8.

to the fact that the Psalms grew out of and reflect the real, vital experiences of those ancient Israelites, as they traversed life's highway in the heat of the noon sun, or stumbled blindly in the perils of an ebony night.

It is this second point with which we are mainly concerned. What is significant about the Psalms for today, what application do the Psalms have in our present day experiences? Our thesis is fundamentally an answer to this question, that is, in so far as worship has its influence in our daily lives.

We have thus far studied the Psalms of the Psalter, mostly, from the viewpoint of what they meant to the historic Jews. At this point, as a summary of our study of the purpose, the use of the Psalms, their nature and character, and as a basis of the discussion that is to follow in the rest of our paper, we present a classification of the Psalms, as given in class by Dr. Elmer Leslie.[1] From this we gain a suggestion for the use of Psalms in worship, in festivals, in national events, and in personal activities of the ancient Israelites.

Suggestions from H. Gunkel: (Commentary on the Psalms, 1926, '28).

<u>I. The Hymns</u>: 8,15,19 vss 1-6. 19 vss 7-14, 24 vss 1-2, 29,30,33,36,46,48,65, 66vss1-7, 67, 68, 76, 78,84,87,89,90,92,96,100,103,104,105,108, 111,113,114,117,124,135,137,144 vss 12-15,145,146,147,148,150.

1- Course: The Psalms and Job, 1931.

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Quotations from H. Gunkel: Introductory on the Psalms, 1926, (28).

1. The Hymns: 8,19,29 vrs 1-6. 33 vrs 4-12, 66 vrs 1-2, 20,32,36,46,48,65, Salvat-7, 87, 90, 91, 94,97,99,95,96,100,103,104,105, 111,113,114,117,122,130,137, the new Ps- 19,146,147,148,150.

I- Courses: The Psalms and God, Lect.

II. Songs for the Celebration of the Enthroment of Jehovah:

47, 93, 97, 89, 99.

III. National Lamentations:

44, 58, 74, 79, 80, 83, 94, 106, 115, 125.

IV. King's Psalms:

2, 18, 20, 21, 45, 72, 101, 110, 132, 144 vss 1-11.

V. Lamentations of the Individual:

3, 5, 6, 7, 13, 17, 22, 25, 26, 27 vss 7-14, 28, 31, 35, 38, 39, 40 vss 12-17, 42-43, 51, 52, 54, 55, 56, 57, 59, 61, 63, 64, 69, 70, 71, 77, 86, 88, 102, 109, 120, 123, .30, 140, 141, 142, 143.

VI. The Psalms of Trust:

11, 16, 23, 27 vss 1-6, 62, 131.

VII. Thanksgiving songs of the Individual:

116, 9-10, 18, 32, 34, 40 vss 1-11, 41, 107, 118, 136, 138.

VIII. Prophetic Lyrics:

14-53, 50, 82, 85.

IX. Wisdom Poetry:

1, 37, 49, 73, 91, 122, 127, 128, 133, 139.

X. Liturgies and Mixed Types:

12, 24 vss 3-6, 24 vss 7-10, 60, 75, 81, 95, 121, 126, 134.

XI. Pilgrimage Songs:

122.

Suggestions of Dr. W. Staerk in Die Schriften des Alten Testaments, 2nd Edition- 1920.

II. Songs for the celebration of the punishment of lawyers:

47, 52, 57, 58, 62.

III. National lamentations:

44, 50, 73, 79, 80, 85, 94, 102, 115, 125.

IV. Alnaqîa Psalms:

2, 18, 20, 21, 45, 72, 107, 116, 132, 144 was 1-11.

V. Lamentations of the individual:

3, 5, 6, 7, 16, 17, 22, 25, 26, 27 was 5-14,
28, 31, 36, 38, 39, 40 was 12-17, 42-43, 51,
52, 54, 55, 57, 59, 61, 63, 64, 69, 70,
71, 77, 83, 85, 102, 109, 120, 123, 130, 140,
141, 142, 143.

VI. The Psalms of Trust:

11, 16, 23, 27 was 1-6, 62, 131.

VII. Thanksgiving songs of the individual:

116, 2-10, 34, 38, 39, 40 was 1-11, 41, 107,
118, 120, 138.

VIII. Prophetic Psalms:

14-53, 80, 82, 85.

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101, 122, 134.

XI. Pilgrimage Songs:

122.

Suggestions of Dr. E. Sievers in die Zeitschrift des Alten Testaments, Jahrgang 1900.

I. Hymns:

1. Cultic Songs of Praise
   a. Processionals: 100, 95, 24, 15, 48, 87.
   b. Festal and Victory Hymns: 114, 81, 149, 68.
   c. Liturgical Hymns
      1) Temple ritual: 117, 134, 136, 115, 135, 113, 147, 148, 150.
      2) Eschatological: 98, 96, 47, 97, 99, 33, 46, 75.
   d. Congregational Hymns: 34, 111, 112, 145, 146.
2. The Spiritual Songs of Praise
   a. Nature Psalms: 19 vss 1-7, 8, 29, 104.
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II. Prayers

A. Prayers of Thanksgiving
   1. Cultic Prayers of Thanksgiving
      a. Liturgicgical Festal Prayers (choir songs) 67, 65, 118, 138, 124, 21, 9.
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B. Petitions
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      a. Prayer Liturgy (at departure of the army):20
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            Group II, 27 vss 7-14, 143, 6.
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I. Hymns:

1. Cultic Songs of Praise
   a. Processional: 100, 95, 24, 18, 46, 97.
   b. Recent and Victory Hymns: 118, 81, 118, 68.
   c. Liturgical Hymns
      1) Temple Ritual: 117, 134, 136, 115, 123, 118, 124, 140, 150.
      2) Mediatorial: 20, 98, 87, 97, 89, 88, 46, 72.
   d. Congregational Hymns: 33, 111, 112, 144, 146.
2. The Spiritual Songs of Praise
   a. Mature Praise: 19 was 1-7, 8, 29, 104.
   b. Praise Songs of the Individual: 103, 139.

II. Prayers

A. Prayers of Thanksgiving
   1. Cultic Prayers of Thanksgiving
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      b. Congregational Prayers: 118, 30, 27 was 1-6, 66.
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B. Petitions
   1. Cultic Petitions
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         Group I. Songs of Prayer from the Exile after 520 B.C.: 40, 39.
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      b. Songs from the Glory of the Royal.
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            Division 1. Songs of Prayer with General Tenant: 10, 12.
            Group I. 44, 112, 120, 130, 54, 2, 9, 16, 68, 87.
            Group II. 18 was 8-14, 143, 6.
            Group III. 58, 88, 141, 9.
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Part III. The Gospel of the Psalms.

To arrive at the worship value that the Psalms have for modern times it is necessary that the gospel of the Psalms should be studied in the light of those ancient Hebraic beliefs around which the gospel of the Psalms has developed.

As an aid to a study of the gospel of the Psalms there are two basic factors that should be noted in the beginning. The first is the influence of the Prophetic movement, its religious concepts, its eschatology, etc., upon the thinking of the Psalmists, as revealed in the Psalms. The second is the unique psychology that surrounds the meaning and usage of certain Hebrew words. Not infrequently when we use them, we give them an entirely different meaning, such as was not intended that they should have, by those who first used them in the Psalms.

Prophetic influence may be seen in the religious literature of the Hebrews, as contrasted with the literature of the Babylonians and the Egyptians. Undoubtedly the existence of this literature influenced the growth and development of the Hebraic literature; and yet, as we have it in the Psalms, it is a literature that is distinctly Hebraic in style and religious concepts.

Undoubtedly, under the influence of the religious passion and tempering of the Prophetic teachings, from the literary inheritance of Israel- the Babylonian and Egyptian literature, the Psalms emerges as a unique and distinctly

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Prophetic influence may be seen in the religious literature of the Hebrews, as contrasted with the literature of the Babylonians and the Egyptians. Undoubtedly the existence of this literature influenced the growth and development of the Hebrew literature and yet, as we have it in the Psalms, it is a literature that is distinctly Hebrew in style and religious concepts.

Undoubtedly, under the influence of the religious genius and leadership of the Prophetic teaching, from the literary inheritance of Israel- the Babylonian and Egyptian literature, the Psalms emerges as a unique and distinctly

Hebraic literature.

However, it should be noted to the credit of the Babylonians that their literature is not of such a base, materialistic, non-spiritual character as certain ambitious, prejudiced critics would have us believe, in order that the championed-ideal, Hebraic literature, may be put in a hallowed light. Hand-picked material can be used to prove many a falacy. We present several exhibitions that are characteristic of Babylonian and Egyptian literature. The so-called, "Babylonian Job."[1]:

> I attained unto (long) life,
> I moved beyond the appointed time,
> wherever I turn, there is evil, evil-
> Oppression is increased, righteousness I see not.
>
> I have cried unto my god, but he showed
> not his face,
> I have invoked my goddess, but she lifted
> not up her head.
>
> The enchanter did not fix through his oracle
> the future.
> The seer, at the libation, did not establish
> my right.
> I turned to the necromancer, but he opened
> not my ear.
> The magician by his soceries did not loosen
> my ban.
> How different are the issues of the world!
>
> If I look behind me trouble pursues me?
> As if the sacrifice I had not brought my God.
> As if the mealtime I had not called upon
> my goddess,
> Had not inclined my face,
> And my adoration had not been seen,
> Like one in whose mouth
> Prayers and tears were stopped,
> For whom god's day has crossed,
> The new moon's feat is diminished,
> Who has lain down on his side and
> has despised their images..."

1- Rogers, Robert William, Cuneiform Parallels to the Old Testament, pp.164-169.

Hebrew literature.

However, it should be noted to the credit of the Babylonians that their literature is not of such a base, materialistic, non-spiritual character as certain conditions, prejudiced critics would have us believe. In order that the absolut-idea, Hebrew literature, may be put in a halcyon light. Dead-tinted material can be used to prove many a falsity. We present several exhibitions that are characteristic of Babylonian and Egyptian literature.

The so-called, "Babylonian Job."[1]:

I extolled unto (long) life,
I loved beyond the appointed time,
Wherever I turn, there is evil, evil-
Oppression is increased, righteousness I am not.

I have cried unto my god, but he showed
not his face.
I rev. invoked my goddess, but she lifted
not up my head.

The soothsayer did not fix through his oracle
the future.
The seer, at the libation, did not establish
my rights.
I turned to the necromancer, but he opened
not my ear.
The magician by his operations did not loosen
my bar.
Now different are the issues of the world:

If I look upon an trouble increase my
As if the sacrifice I had not brought my god.
As if the libation I had not poured upon
my goddess.
Had not lifted my face,
And my adoration had not been seen,
Like one in the earth
Prayers not were more offered,
For whom day has passed,
The new moon fast is eliminated,
Whom lain down in his abode and
has neglected their rites ...

1- Fosters, Robert (Editor), Ancient Near Eastern Texts in the Old Testament, pp. 184-189.

Another is a hymn, evidently composed as a greeting to the rising sun, addressed to Shamash....1)....

"Oh Lord illuminator of the darkness,
who opens the face of heaven,
Merciful God who lifts up the Lowly,
and protects the weak,
For thy light even the great gods wait,
All the Anunnaki watch for thy face.
Those givest all men as one group,
Full of hope, they look with raised
heads for the light of the sun.

When thou appearest they rejoice and
leap for joy.

Thou art the lamp for the remotest ends of the
heavens,
Thou art the light for the wide earth.
All nations look up to thee with joy."

"To thy God come with a pure heart,
For that is proper toward the Diety,
Prayer, penitence, and prostration early
in the morning render him,
And with the gods' help thou wilt prosper.

In thy wisdom learn from the tablet. (cf. Hebrew Law).
The fear of God begets favor, offerings
enrigh.

Love and prayer being forgiveness
of sin.

Give food to eat, wine to drink,
Seek what is right, avoid
what is wrong,
For this is pleasing to God."2).

Lines such as these hardly put the Babylonian's in a bad light; but, no doubt, a good case could be worked up against the coarse, materialistic character of the Babylonian literature. On the other hand, what about the ruthlessly revengeful character of certain of the Israelitish Psalms? Psalm 58 is indeed a vitriolic ideal-

1- Jastrow, Morris, Hebrew and Babylonian Traditions, p.258.
2- Jastrow, M., Ib., p. 276 f.

Another is a hymn, evidently composed as a greeting to the

rising sun, addressed to Shamash....[1]....

"Oh, lord illuminator of the darkness,
who opens the face of heaven,
Merciful god who lifts up the lowly,
and sustains the weak,
For thy light even the great gods wait,
All the Anunnaki watch for thy face.
Those given all men as one group,
full of hope, they look with raised
heads for the light of the sun.

When thou appearest they rejoice and
sing for joy.

Thou art the lord for the remotest ends of the
heavens,
Thou art the light for the wide earth,
all nations look up to thee with joy."

"To thy god come with a pure heart,
for that is proper toward the deity,
Prayer, penitence, and prostration early
in the morning render him
And with the regular help thou will prosper.

In thy wisdom learn from the tablet, (of Babylonian law).
The fear of the people above, otherwise
anarchy.

Law and prayer being forgiveness
of sin.

Give food to eat, wine to drink,
Seek what is right, avoid
what is wrong,
For this is pleasing to god."[2].

Lines such as these nearly put the Babylonians

in a bad light but, no doubt, a good case could be worked

up against the Jews, materialistic character of the

Babylonian literature. On the other hand, what about the

religiously revealing character of certain of the Israelitish

Psalms? Psalm 90 is indeed a vitalistic ideal.

1- Jastrow. Morris. Religion and Babylonian Traditions, p.[illegible].
2- Jastrow. M., ibid., p. 70 .

"The righteous shall rejoice
when he seeth the vengeance:
He shall wash his feet in the
blood of the wicked;

So that men shall say, Verily
there is a reward for the
righteous:
Verily there is a God that
judgeth in the earth." (58;10,11).

However, there are possibly three aspects of the character of the Psalms, which do seem to indicate an appreciation and an achievement of higher spiritual values than is found in Babylonian and gyptian literature. The first is an unequivical monotheistic concept that Yahweh is supreme.

There are other gods; but, Yahweh is the supreme God...

"God standeth in the congregation
of God;
He judgeth among the gods." (82;1).

"O praise Jehovah, all
ye nations:
Laud him, all ye peoples." (117;1).

With Prophetic insight, the Psalmist lays bare the folly of idolatry. Idols are butmade by man. The Psalmist declares---

"...our God is in the heaven:
He hath done whatsoever he pleased.

Their idols are silver and
gold,
The work of men's hands.

They have mouths, but they
speaks not;
Eyes have they, but they
see not..."(115;3-5).

The second aspect of higher characterization is the emphasis upon inner righteousness; which may be combined with a similar stress upon the need for social righteous, that are both prophetic emphasises, found in the Psalms.....

"Let the words of my mouth and
the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my
redeemer." (19;14).

"Behold, thou desirest truth in
the inward parts.." (51;6a).

"Great in me a clean heart,
O God;
And renew a right spirit
within me."(51;10).

The third aspect is the most fundamental of all three; it is the Israelite's sense of the nearness of the individual to God. Or, as we have noted in the first part of our paper, it is their sense of God-consciousness. To the Psalmist God was a living reality; but more than that, He was a personal, intimate reality, concerning whom the Psalmist meditated...

"Jehovah is my light and
my salvation;
Whom shall I fear?
Jehovah is the strength of
my life;
Of whom shall I be afraid?"(27;1).

"Unto thee, O Jehovah, do
I lift up my soul
O my God, in thee have I
trusted.."(25;1,2a).

It must be admitted that all three of these aspects of higher spiritual appreciation are to be found

in Babylonian and Egyptian literature. And yet, it does seem that the Hebraic spirit represents a more intense yearning, a finer appreciation for the One God, whom the pious, penitent Psalmist seeks with his whole heart...

"O God, thou art my God,
earnestly will I seek thee;
My soul thirsteth for thee,
my flesh longeth for thee,
In a dry and weary land,
where no water is." (63;1).

This sense of God-consciousness is most strikingly portrayed, negatively, when there seems to be an immeasureable gulf, a fathomless abyss separating the devastated soul from God, so that in spiritual agony, and perhaps, in physical agony, the suffer cries out-

"My God, my God, why
hast thou forsaken me?
Why art thou so far from
helping me, and from the words of my
groanings?

O my God, I cry in the daytime,
but thou answerest not..."(22;1,2a).

From the literature of the Egyptians we have the following lines that are similar in tenor to Psalm #1.

(From The Maxims of Amen-em-oper)[1].

"As for the hot-headed man in the temple,
He is like a tree planted in the forest.
In a moment it loses its twigs,
And finds its end at the harbor-side (?)
It floats away far from its place,
And the fire is its grave.

But the true silent one, seated at one side,
Is like a tree that grows in a garden;
It grows green and doubles its fruit,
And stands before the face of its lord.
Its fruit is sweet and its shadow is pleasant,
And it finds its end in its garden."

1- McCown, C.C., "Hebrew and Egyptian Apocalyptic Literature." (Reprinted from The Harvard Theological Review, vol.xviii, no.4, oct. 1925).

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"O God, thou art my God;
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My soul thirsteth for thee,
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In a dry and weary land,
where no water is." (63:1).

This sense of God-consciousness is most strikingly portrayed, negatively, when there seems to be an insuperable gulf, a fathomless abyss separating the devotee and from God, so that in spiritual agony, and perhaps, in physical agony, the sufferer cries out-

"My God, my God, why
hast thou forsaken me?
Why art thou so far from
helping me, and from the words of my
groaning?

O my God, I cry in the daytime,
but thou answerest not..."(22:1,2a).

From the literature of the Egyptians we have the following lines that are similar in tenor to Psalm

(From the Lamen of Ani-to-qent)

"As for the hut-dwelling in the temple,
He is like a tree planted in the forest.
In a moment it loses its leaves,
And throws its seed at the border-side (?)
It floats away far from its place,
And the fire is its grave.

But the true saint who, seated at the side,
Is like a tree that grows in a garden;
It grows green and doubles its fruit,
And stands before the face of its lord.
Its fruit is sweet and its shadow is pleasant,
And it finds its end in the garden."

1- Wescom, C.C., "Hebrew and Egyptian Apocalyptic Literature." (Journal of the Society of Hebrew Literature) Vol.xviii, no.1, oct. 1898.

The second study in preparation for a study of the Gospel of the Psalms, is an examination of the unique psychology of the Israelites. First, we shall consider their vehement passion for revenge; and secondly, we shall note the particular word meanings that are essential for an understanding of exactly what the writers of the Psalms meant, as contrasted to our interpretation, that often gives certain words an entirely different meaning.

To a more gentle and unsophisticated mind, the vindictive, punitive ambitions of the Israelites must surely seem to be moreheartless and less sensible, than a normal rational mind could possibly attribute to any people, not to speak of people such as the Israelites who profess so insistenly their righteousness.

To understand any people we must avoid projecting our ideals, our customs, etc., into an interpretation of what they actually are, in ideals and practices. We must take them exactly as they are, for what they are, and try to see why they are, as they are. We err considerably when we try to interpret these ancient Israelites in the light of ideal Christianity, such as we like to think we now have as our faith; rather, we should sometimes put them in the same category with the Christians of the Inquisition. We read....

> "Destroy, O Lord, and divide
> their tongue." (55;9a).
>
> "Let sudden death come suddenly
> upon them,

The second study is preparation for a study of the Gospel of the Psalms, is an examination of the unique psychology of the Israelites. First, we shall consider their vehement passion for revenge; and secondly, we shall note disparaging word meanings that are essential for an understanding of exactly what the writers of the Psalms meant, as contrasted to our interpretation, that often gives certain words an quite different meaning.

To a more gentle and sophisticated mind, the vindictive, punitive conditions of the Israelites must surely seem to be scandalous and less sensible. Then, natural reasons what could possibly attribute to any people, not to speak of people such as the Israelites who profess so instantly their righteousness.

To understand any people, we must avoid projecting our ideals, our customs, etc., into an interpretation of what they actually are, in ideals and practices. We must take them exactly as they are. For what they are, we try to see why they are, as they are. We are morally wrong when we try to interpret these ancient Israelites in the light of Ideal Christianity, much as we like to think we now have as our faith; rather, we should go either put them in the same category with the Christians of the Immediate. We read....

"Destroy, O Lord, and divide their tongues." (Ps:55).

"Let a lion come upon them suddenly
upon them,

Let them go down alive into
Sheol.."(55;15a).

Break their teeth, O God in
their mouth:
Break out the great teeth of
the young lions, O Jehovah." (58;6).

"O my God, make them like
the whirling dust;
As stubble before the wind.
As fire that burneth the
forest,
And as the flame that setteth
the mountains on fire,
So pursue them with they tempest,
And terrify them with thy storm." (83;13-15).

Such an unremitting attitude toward one's enemies, or toward the heathen, might well be termed as being essentially "pig-headed" religious egotism. But, by their standards, such was the norm. This was for a reason, possibly, it was because of two conditions. In the first place, having no concept of a future life, or future retribution, as we believe there may be, their passion was to enact justice or revenge here and now, on this earth; obtaining their pound of flesh before there could be any need or time for a future theological cold storage system, such as some theologians contemplate.

In the second place, there is no doubt that these Israelites were equally as barbaric as their worst neighbors, they had to be to hold their own; but, there is a possibility that we get a somewhat exaggerated picture of the situation because they seemed to enjoy being ~~being~~ romantically dramatic about such things as..

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ibility that we get a somewhat exaggerated picture of
the situation because they seized to enjoy being being
remarkably dramatic about such things as..

"And the women sang one to the another
as they played, and said,
Saul hath slain his thousands,
And David his ten thousands." (1 Sam. 18;7).

However, as we have before indicated, certain of the Psalms leave as bad a taste in one's mouth, as does the account of David's infamous destruction of human life....

"And he (David) smote Moab, and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive." (2 Sam. 8;23).

In making a study of the meaning of certain words in the Psalms, it is helpful to note in a general way that human personality, with the Hebrews, implies an animated body, not an incarnated soul. 'Flesh', and certain physical organs, such as the liver, heart, bowels, kidneys, are frequently conceived of psychically, just as much as the 'soul.' or 'spirit.' The importance of blood is due to the belief that it was the source of life; To lose one's blood meant death. To offer blood to God, in sacrifice was to offer something very sacred; it was an offering of life, itself. These special organs were likewise thought to be the source or seat of life, the source of the vital life force. Thus in lines such as-

"My soul (nephesh) thirsteth for thee
my 'flesh' longeth for thee.".....here by 'soul'

is meant the whole physical being, as also in Psalm 35;9a, "And my 'soul' shall be joyful in Jehovah." The Idea of soul has no existence apart from the body, in the thinking of the writers of the Psalms.[1]

1- Peake, Arthur S., The People and the Book, "Hebrew Psychology," pp. 350ff.

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In Weeks, Arthur E., The Psalms and the Book. "Barnes Expository", pp. 8-9).

God, Yahweh is spirit- ruach, as compared with the physical existence of man; although His body, they thought, may be shaped like man's (Ezekiet 1;26; Daniel 7;9; Ex.33; 20-23). This ruach, spirit of Yahweh creates or takes away life....

> "Thou takest away their breath (ruach), they die." (104;29b).

> "Thou sendest forth thy Spirit, they are created.." (104;30a).

The Gospel of the Psalms what we have already touched upon, is, in its main substance, righteousness, justice, love of God, etc. Whatever principles, or beliefs of eschatology the Psalms contain, they do not actually contribute greatly to what seems to be one of our great needs in religious thinking, e.g., "Nothing at present is more needed in the field of religious thought than a revival of metaphysical theology," Much of current theology as well as philosophy has run into the shallows"...i.e.,... "not a little of the advanced theological thinking of the day seems to be linking itself up with a crude realism, dualism, pragmatism, or positivism."[1]. Thus, if one is to be guided by such a high and commendable standard as this that Dean Knudson sets for the student, much of the Theological content of the Psalms would surely be relegated to the "shallows."

Consequently, a study of the eschatology of the Psalms, such as may throw some added light upon the larger

1- Knudson, Albert C., The Philosophy of Personalism,pp.13-14.

but, indeed the spirit- transd, as compared with the physical existence of man; although his body, they thought, may be stamped like mortis (Lesk:at 1;20; Deut:2 7;9; Ex.33; 20-23). This transd, spirit or leaven creates or takes away life....

"Thou takest away their breath (transd), they die." (104:29a).

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The dogma of the Psalms what we have already touched upon, is, in a main substance, righteousness, justice, love of God, etc. whatever philosophy, or belief of scholarship the Psalms contain, they do not actually contribute directly to what seems to be one of our great needs in religious thinking, i.e., "Nothing of pressed is more needed in the field of religious thought than a revival of philosophical theology." Much of modern theology as well as philosophy has run into the shallows"...i.e.,... "not a little of the advanced theological thinking of the day seems to be thinking itself up with a crude realism, dualism, pragmatism, or positivism."1. Thus, if one is to be guided by such a just and comprehensive statement as this that been studied sets for via student, much of the Theological content of the Psalms would merely be relegated to the "shallows."

Consequently, a study of the eschatology of the Psalms, such as may throw some added light upon the Lesser I- Isaiah, Libre 2., the Theology of Transcendism.p.1-14.

subject of worship, is here a study of interest and instruction in what the ancient, Hebrew eschatology was; rather than a means of instructing one in that which would contribute today to a finer, richer theology, having "intellectual depth and power."

The development of the idea of sin seems to have found its highest interpretation as a consequence of the exile. The Prophets, however, developed a very clear sense of sin, as we have previously noted. What is sin? The Psalmist's idea of sin is that it is a transgression of the will of God. Social sin in the Psalms does not seem to be of much significance. It is not sin against society, or even against one's neighbor with which the Psalmist is greatly concerned. Rather, it is the sin against God....

"Against thee, thee only have I sinned,
And done what is evil in thy sight."..(51; 4a).

"Teach me thy way, O Jehovah;
I will walk in thy truth:
Unite my heart to fear thy Name." (86;11).

"Thou art my Lord:
I have no good beyond thee." (16;2b).

To the pious Hebrew sin was as much something hidden as something open; in fact, the unknown sin caused him considerable consternation....

"Who can discern his error?
Clear tho me from hidden faults." (19;12).

subject of <u>Faustus</u>, is here a study of interest and introspection in what the author, Marlowe contemplated was; rather than a scene of instructing one in that which would constitute duty to a fixed, richly theology, having "theological depth and power."

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"Who can discern his errors?
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faults." (19:12).

The essence of sin seems to be expressed by the "wicked" who are to be condemned, ruthlessly, unmercifully. So severe is the uncompromising condemnation, it causes one to wonder if, even should the wicked repent, they could expect mercy from God; for in their stiff-necked philosophy it seems that the Israelites delight in nothing less then the death of their enemies. However, we do find hope in the words of the Psalmist....

> "If thou, Jehovah, shouldest
> mark iniquities,
> Oh, Lord, who could stand?
>
> But there is forgiveness with
> thee,
> That thou mayest be feared." (130;3,4).
>
> Good and upright is Jehovah:
> Therefore will he instruct
> sinners in the way." (25;86).

And yet, one can not help but think that this forgiveness is for the Chosen of God, only.....

> O Israel, hope in Jehovah;
> For with Jehovah there is
> loving kindness,
> And with him is plenteous
> redemption." (130;7).....thus this limitation,

this narrowness of the Psalms is but an indication that the Psalmist has not yet arrived at that greater, universal outlook that we find in the New Testament.

Restitution for one's sins is commonly obtained through sacrifice; but, the ideal of the Psalms seems to frown upon mere animal sacrifice or mere external repentence, doing so with a spiritual insight that is characteristic of Prophetic teachings-

The message of sin seems to be expressed by the "wicked" who are to be condemned, ruthlessly, mercilessly. So severe is the uncompromising condemnation, it causes one to wonder if, even should the wicked repent, they could expect mercy from God; for in their self-centered philosophy it seems that the Israelites delight in nothing less than the death of their enemies. However, we do find hope in the words of the Psalmist....

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That thou mayest be feared." (130:3,4).

Once and upright is Jehovah;
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O Israel, hope in Jehovah:
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redemption." (130:7).....Thus this illustration, this narrowness of the Psalms is but an indication that the Psalmist has not yet arrived at that greater, universal outlook that we find in the New Testament.

Resistation for God's sins is commonly obtained through sacrifice; but, one level of sin seems to fall upon more moral sacrifice or very inherent repentance, going as with a spiritual insight that is characteristic of Hebrew teaching.

"O Lord, open thou my lips;
And my mouth shall show
forth thy praise.
For thou delightest not in
sacrifice; else would I give it:
Thou hast no pleasure in
burnt offering.

The sacrifices of God are a
broken and contrite heart,
O God, thou wilt not despise." (51;15,17).

The problem of the future was for the Israelites bound up and limited in speculation by the fact that they could not associate any form of life with anything but the physical body. Thus their theories, their theology reached no heights of confidence and assurance such as our present theologians postulate. However, it is at least of passing interest that, even then, in those ancient times, they knew as much about the future as we do now- with all our "intellectual depth and power."

A vague concept of Sheol appears to be the nearest approach that the Israelites make toward an understanding ofthe fate or activity that awaits the individual after death. How enticing Sheol might be we can only infer from such lines as,

"They are appointed as a flock
for Sheol;
Death shall be their shepherd:

And the upright shall have dominion
over them in the morning;
And their beauty shall be for
Sheol to consume,
That there be no habitation for it." (49;14).

"O Lord, open thou my lips;
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Forth thy praise.
For thou delightest not in
sacrifice; else would I give it:
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O God, thou wilt not despise." (Ps.51:15,17).

The problem of the future was for the Israelites bound up and limited in speculation by the fact that they could not associate any form of life with anything but its physical body. Thus their theories, their theology, rested on heights of wishfulness and assurance such as our present theologians contribute. However, it is at least of passing interest that, even then, in those moribund times, they knew as much about the future as we do now - with all our "intellectual depth and power."

A very common idea <u>about</u> Sheol appears to be the mistaken supposition that the Israelites took toward an understanding of the fate of actually that awaits the individual after death. How existing Sheol might be we can only infer from such lines as,

"They are appointed as a flock
for Sheol;
Death shall be their shepherd;

and the upright shall have dominion
over them in the morning;
And their beauty shall be for
Sheol to consume,
That there be no habitation for it." (Ps.49:14).

On the other hand, Robert L. Ottley quite definitely finds in the Psalms, evidence of "a conviction ever growing in clearness and strength, of the substance of an undestructible bond between the living and the redeemed.... "But God will redeem my soul from the power of Sheol; for he will receive me." (49;15).[1]

However, we have previously noted in our study of certain Hebraic words, that "soul", simply means the body, the physical life, and thus does not allow for a psychic interpretation; unless one, to make a point, wishes to enlarge upon its possible implications. But to do this is, the fallacy of projection. There is, then, but one conclusion at which we can arrive,--that is that the Israelite had sufficient to worry about in this life, trying to obey the intricacies of the Law; and further, his whole interest was absorbed by his ceaseless effort to obtain and retain the favor of God in order that it might be said of him, because of his faithfulness....

"With long life will I satisfy him,
And show him my salvation." (91;16).

The inevitableness of life- death, the Israelites face with a calm, "laissez-faire" type of philosophy, which evokes our admiration. In quiet resignation the pious soul looks forward toward life's setting sun with a courage that lacks but the uplift of the eyes to make it a true vision

1- Ottley, R. L., Aspects of the Old Testament, p.341.

On the other hand, Robertson, Oxley quite

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1- Oxley, H. L., Aspects of the Old Testament, p.241.

of eternal fellowship with God.

> "So teach us to number our days,
> That we may get us a heart of wisdom." (90;12).

> "..Jehovah is good; his loving kindness endureth for ever,
> And his faithfulness unto all generations." (100;5).

It but lacks the words of Jesus,

> "Let not your hearts be troubled. You trust in God, trust in me also. In my Father's house there are many rooms. If it were not so, would I have told you that I want to prepare a place foryou? And if I go and prepare a place for you, I will return and take you to be with me, so that where I am you may be also. And the way is known to you all, where I am going." (John 14;1-5).[1]

Thus, intimations of immortality, if found in the Psalms, must first be read into them by someone who has a particular end in view, some point of interest that one is aiming to affirm, or establish.

The substance of the Gospel of the Psalms is the ultimate triumph of the good over evil, righteousness over wrongdoing. This is a slow and uncertain process, for not infrequently, evil leads to success in life, so the Psalmist observes. Thus he expresses his woe in lament over the misfortune of the righteous, as contrasted with the prosperity of the wicked, his enemies. His logic, however, is stable enough so that he does not accuse God of mal-administration....

1- Centenary Translation oftheNew Testament, 1924.

of eternal fellowship with God.

"So teach us to number our
days,
That we may get us a heart
of wisdom." (90:12).

"...Lord, thou hast been our
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And this relationship made all
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It but leaves the words of Jesus,

"Let not your hearts be troubled. You trust in God, trust in me also. In my Father's house there are many rooms. If it were not so, would I have told you that I went to prepare a place for you? And if I go and prepare a place for you, I will return and take you to be with me, so that where I am you may be also. And the way is known to you all, where I am going." (John 14:1-4).

The, limitations of temporality, if found in the Psalms, must first be read into them by someone who has a particular and in view, some point of interest that one is aiming to affirm, or establish.

The substance of the Gospel of the Psalms is the ultimate triumph of the good over evil, righteousness over wrongdoing. This is a slow and inevitable process, for not infrequently, evil seems to succeed in life, as the Psalmist observes. Thus he expresses his woe in lament over the misfortune of the righteous, as contrast with the prosperity of the wicked, his enemies. His faith, however, is stable enough to that he does not succumb of self-abandonment....

1- Centenary Translation of New Testament, 1924.

"How long, O Jehovah?
wilt thou forget me for ever?
Hoe long wilt thou hide thy
face from me?

How long shall I take counsel
in my soul,
Having sorrow in my heart
all the day?
How long shall mine enemies
be exalter over me?" (13;1,2).

"I was envious at the arrogant,
"When I saw the prosperity of
the wicked.

They are not in trouble as
other men;
Neither are they plagued
like other men." (73;3,5).

However, he gains courage after he has considered the ultimate end of the wicked, and so declares with fullest assurance...

"My God with his loving kindness
will meet me:
God will let me see my desire
upon my enemies." (59;10).

"Through God we shall do
valiantly;
For he it is that will
tread down our adversaries." (60;12).

Finally, the Gospel of the Psalms has for its Alpha and Omega, the knowledge and practice of the Torah, the will of God; for, withoutthe Law-

"My people are destroyed for
lack of knowledge..." (Hosea 4;6a).

It is obedience and knowledge of the Law that is imperative in the daily lives of the pious Israelites.

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Part IV. Arriving at Reality in worship, in the Use of the Psalms.

Our fundamental aim in this thesis, in making a critical study of the Psalms, has been to gain an extensive, practical, working knowledge of those social, psychological, religious factors that taken all together make up the worship ideals and concepts of the ancient Israelites. In short, the purpose of this study has been, not so much to relate every factor, every detailed point, to the subject of worship, as it has been to understand what is the nature, structure, development and religious content of the Psalms, so that, when proposed for use in liturgical form, one will be intimately acquainted with the nature and content of the Psalms.

The worship of the Hebrews, we have noted, might be said to center around three factors. The first is the Torah, the Law. The second we noted at length, to be the Temple. And the third, is the high point in worship- the creation and development of a wonderful sense of God-consciousness which is so majestically portrayed by the writers of the Psalms.

It is this last factor- their sense of God-consciousness that is the central value in the genius of the worship of the ancient Hebrews. It is that ~~that~~ is the ultimate value of the worship ideas and ideals of the Psalms. It is this that is the true Reality in worship.

Part I. Worship as reality in worship, in the Gods of the Psalms.

Our fundamental aim in this thesis, in making a critical study of the Psalms, has been to gain an extensive, practical, working knowledge of those social, sociological, religious factors that have all together made up the spiritual ideals and concepts of the ancient Israelites. In short, the purpose of this study has been, not to seek to relate every factor, every, detailed point, in the subject of worship, as it has been in understanding it in the patriarchal structure, the judges and religious content of the Psalms, so that, when proposed for use in its original form, one will be intimately acquainted with the nature and spirit of the Psalms.

The morality of the Hebrews, as have noted, might be said to center about three factors. The first is the moral, the law. The second is moral at length, to the Hebrew. And the third, is the high point in worship- the creation and development of a wonderful sense of God-consciousness which is so relatively portrayed by the writers of the Psalms.

It is this last factor- their sense of God-consciousness that is the central motif in the genius of the worship of the ancient Hebrews. It is that that is the ultimate value of the working ideas and ideals of the Psalms. It is this that is the true reality in worship.

Its ultimate value is set forth in the two essential characteristics of the worship content of the Psalms, the universality and the individuality of the Psalms. The Universality, and the individuality of the Psalms is such that their human, religious appeal is rich in beauty of human sympathy and depth of understanding of the common, universal and at the same time of the individual religious needs of mankind.

There is ~~feeling~~ a sense of the beauty of human intimacy ~~with~~ and the mercy and grace of a personal God in the often repeated lines-

"The Lord is my shepherd;
I shall not want.
He maketh me to lie down in
green pastures;
He leadeth me beside still
waters.
He restoreth my soul:
He guideth me in the paths of
righteousness for his
name's sake." (23:1-3).

"Unto thee, O Jehovah, do
I lift up my soul.
O my God, in thee have I trusted."(25:1,2a).

"Hear, O Jehovah, when I cry
with my voice:
Have mercy also me, and
answer me.
When thou saidst, Seek ye
my face; my heart said unto thee,
Thy face, Jihovah, will I seek." (27:7,8).

Its religious value is set forth in the two essential observations of the worship service of the Psalms, the universality and the individuality of the Psalms. The universality, and the individuality of the Psalms is such that their message, religious appeal is rich in beauty of human sympathy and depth of understanding of the common, universal and at the same time of the individual religious needs of mankind.

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He guideth me in the paths of
righteousness for his
name's sake." (23:1-3).

"Bless thou, O Jehovah, do
I lift up my soul.
O my God, in thee have I trusted." (25:1,2).

"Hear, O Jehovah, when I cry
with my voice!
Have mercy also on me, and
answer me.
When thou saidst, Seek ye
my face; my heart said unto thee,
Thy face, Jehovah, will I seek." (27:7,8).

Lines such as these breath a spirit of universality, a bread, sympathetic appeal to mankind as a whole.

> "O Jehovah, our Lord,
> How excellent is thy name in
> All the earth..." (8:1a).

This spirit of universality is revealed in the Psalmist's love of the beauty of nature.

> "The heavens declare the glory
> of God;
> And the firmament showeth
> his handiwork." (19:1).

Possibly this characteristic of universality has its roots in the fact that the Psalms "represent the growth of at least eight centuries and the work of fully one hundred poets."[1] Thus Henry Van Dyke writes, "And so it is that these Psalms come to us with a power and sweetness which has grown through all the centuries, a life precious and manifold."[2]

It is this characterization of worship that is of central value for the worship of modern times, the quality of universality. The quality of individuality as we find it expressed in the worship of the Psalms leads us in our worship to that wonderful Reality- God-consciousness. This is the aim of worship. It might be said to be an admirably concise definition of religion, a definition of worship- the consciousness of a personal awareness of God's presence in one's life.

To arrive at a personal consciousness of God's will,

1- Van Dyke, Story of the Psalms, p.12.
2- Kent, C.F. Ib., p. 252.

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It is this characterization of worship that is of deepest value for the worship of modern times. The quality of universality. The quality of individuality as we find it expressed in the worship of the Psalms leads us to our worship to that commonness Reality- God-consciousness. This is the aim of worship. It might be said to be an adequate concise definition of religion, a refinition of worship- the consciousness of a personal awareness of God's presence in man's life.

To arrive at a personal consciousness of God's will.

1- Van Dyke, Story of the Psalms, p.17.
2- Kent, C.F., op. cit.

His grace, His love is the aim of this chapter in so far as we use the Psalms as liturgy in worship. This I have called- arriving at Reality in worship, in the use of the Psalms, as liturgy. The problem of this section of our thesis is to consider what guiding principles we can now arrive at in order to create in the minds of the worshippers this sense of God-consciousness.

Having made this intensive survey, at what deductive principles can we arrive by which we can be guided in our usage of the Psalms as liturgy, in services of worship? Whatever principles we formulate, we should be guided by a single point of view, that of the worshipper. It is the individual worshipper, his or her needs that are of supreme importance, rather than the maintenance of the dignity and austerity of the priesthood or the ministry; or the veneration of the traditions of the historic Church. Whatever is to be the minister's religious philosophy or psychology, it should depend upon the religious needs of his people. It is his task to meet them as fully as he may know how. This ability may be God-given; but more likely it will have to be studiously obtained from long practical experience.

Dr. George C. Cell declares that in particular, "Methodism has been ritualistically naked for centuries, and not ashamed." To this diagnosis might be added, with some hesitation- because of its lack of scholastic dignity, the observation that in Protestanism there has been far too

His grace, His love is the aim of this creature in so far as we use the Psalms as liturgy in worship. This I have emphatically at Trinity in worship. In the use of the Psalms as liturgy. The problem of this application of our ideals is to consider what guiding principles we can now arrive at in order to create in the minds of the worshippers this sense of God-consciousness.

During such this intensive survey, we must determine principles can be arrive by which we can be guided in our usage of the Psalms as liturgy. In searches of scriptures? Whatever principles we formulate, we should be guided by a single point of view, that of the worshipper. It is the individual worshipper, his or her needs that are of supreme importance, rather than the requirements of the ministry and authority of the priesthood or the ministry; or the veneration of the traditions of the Historic Church. Worship is to be the ministry's religious philosophy or primacy. It should depend upon the religious needs of his people. It is his task to make them as fully as he may know how. This ability may be God-given; but more likely it will have to be laboriously obtained from long practical experience.

Dr. George C. Cell declares that in particular, "Rationalism has been ritualistically muzzled for centuries, and not silenced." To this diagnosis might be added, with some hesitation- because of its lack of scientific rigidity, the observation that in Protestantism there has been far too

much of being hit-or-miss, and poorly prepared in the use of liturgical materials in a service of worship. Of the several reasons for this condition, there is one that is fundamental- there is little or no thoughtful attempt to express in the liturgy the traditions, ideals, institutions of our present day economic, social order, as Charles Clayton Morrison, in his late lecture during our Preaching Conference, in the Copley Church, indicated that there should be in both the liturgy and the ritual of the service. In short, the trouble seems to be that the true purpose of liturgy is not fully appreciated. It is thought to be for the purpose of creating a religious atmosphere; and most ministers let it go at that.

What is the result in such a situation as this? Upon entering the church the average man leaves his real self at the church door. He is like the old Deacon who always wore a Prince Albert; but upon going hunting, he invariably took off his coat, and laid it down at the edge of the woods, saying, "There, Deacon, you stay behind." The only difference being that the Deacon really enjoyed hunting, he got something out of it that was of value; while the average man gets precious little from a service of worship. The sermon is his chief interest; and if that is poor, what then?

Some people wonder at, yes, critize the Protestant church because it does not do away with its

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Some people wonder at, yet, criticize the Protestant church because it does not do away with its

emphasis upon the presentation of the modern prophetic message in the sermon. Critics decry this centralization of importance upon the sermon. And yet, the sermon is the center of Protestant worship, principally because it is the only real, vital, stimulating contact with reality that men and women find in the whole service of worship. This speaks well for the function of the sermon; but it leaves much to be desired in the fulfillment of the true function of church liturgy.

So long as the liturgy, and the ritual of the Protestant church fails to reflect the reality of the average layman's daily associations, his daily interests-raising them to their rightful ideal; then so long will liturgy in Protestanism be merely a means of filling in the Sunday program of worship, and thereby, fail, absolutely, to make a definite, concrete, creative contribution to the daily needs of the worshippers.

Whatever principles for guidance in the use of liturgy will help to remedy the above mentioned malcondition is our criteria for finding and selecting from the Psalter those Psalms, or parts of the Psalms whose transcendent value is such that they reflect, they satisfy the needs of the modern worshipper.

To do this requires, first a knowledge of the Psalms, such as we have previously gained in this paper. But more than that, it requires a masterful knowledge of

emphasis upon the presentation of the modern prophetic message in the sermon. Critics decry this centralization of importance upon the sermon. And yet, the sermon is the center of protestant worship, ritualistically because it is the only real, vital, stimulating contact with reality that men and women find in the whole service of worship. This is made well for the function of the sermon; but it leaves much to be desired in the fulfillment of the true function of church liturgy.

So long as the liturgy, and the ritual of the Protestant church fails to reflect the reality of the average layman's daily associations, his daily interests, relating them to their rightful issues; such as long will liturgy in Protestantism be merely a form of filling in the Sunday program of worship, and thereby, fail, absolutely, to make a definite, concrete, creative contribution to the daily needs of the worshipper.

Whatever principles for guidance in the use of liturgy will help to remedy the above mentioned condition is our criteria for finding and selecting from the Psalter those Psalms, or parts of the Psalms whose transcendent value is such that they relieve, they satisfy the needs of the modern worshipper.

To do this requires, first a knowledge of the Psalms, such as we have previously gained in this paper. And more than that, it requires a concerted knowledge of

human nature, a knowledge of what will satisfy its many needs. And too, it requires a knowledge of what needs can be satisfied by a religious service of worship. A minister, or a service of worship can not be expected to do the work of a physician; if such is needed to remedy biological, organic malconditions. Nor can it effect the services of a good dentist. But the service of worship should aim to effect some definite psychic-therapeutic value.

To do this requires that the priest or minister should be a psychologist, or a psychoanalyst. He need not be a student of some certain school, e.g. Freudian school, etc.; but he certainly should be a student of the school of life- for, as Professor Gardner Murphy of Columbia University says-

> "We are realizing that the jobs of the educator, of the mental hygienist, and of the parent are inextricably interwoven, and that every one of them is a job requiring all the brains and all the experience which can be brought to bear."[1].

Strange is it not, how in our more conscientious moments we fret and begrudge the fact that other professions, other agencies are assuming the duties of the minister and the priest. And yet, there is no attempt being made to train incoming ministers in those higher and much more needed arts, that can never be substituted for by any amount of mental striving to come to -

1- Murphy, Gardner, ed., An Outline of Abnormal Psychology, p.327.

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> "We are realizing that the focus of the education, of the mental hygienist, and of the pastoral worker is increasingly interwoven, and that every one of them is a job requiring all the energy and all the enlightenment which can be brought to bear."[1].

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1- Murphy, Gardner, ed., <u>An Outline of Abnormal Psychology</u>, p.327.

"....closer grip with the problems of metaphysics." 1.....or arrive at that ever-illusive theory of coherence, whereby Truth is established by the formula that-

"Any judgment is true, if it is both self-consistent and coherently connected with our system of judgment as a whole." 2).

Oftentimes we are administrators of a form of ritual or liturgy that has for its barren purpose the creation of what amounts to a false, pietistic atmosphere. Merely to use Old Testament or New Testament material, because it has religious association, does not validate its use if it carries no real, vital, personal message to the worshippers.

In fact, Van Ogden Vogt points out that, "There are no ancient words to express all these concerns-(of the people). They must be phrased in new formulations." He then adds, "One of the hopeful signs of the day is the increasing tendency to introduce into services of worship suitable extra-Biblical material."3.

This does not, however, infer that there is not excellent material for worship usuage to be found in the Psalms, for this we have noted throughout our paper. It does, however, emphasise the importance of making a most thoughtful, critical selection of any material such as we may intend to use as an invocation, a prelude to prayer, an introduction to the reading of the Scriptures, responsive

1- Knudson, Ib., p.14.
2- Brightman, E.S., An Introduction to Philosophy,p.61.
3- Vogt, Von Ogden, Modern Worship. p.39.

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2- Bridgman, P.W., An Introduction to Philosophy,p.61.
3- Vogt, Van Ogden, Modern Worship, p.5.

reading, a dismissal from the Communion Table, or for various uses in personal pastoral duties.

The true import of the Psalms for liturgical usage is found in the character of their religious values. This we quickly feel to be the character of the following lines-

"Let the words of my mouth and
the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my
redeemer." (19;14).

"Consider and answer me, O
Jehovah my God;
Lighten mine eyes, lest I sleep
the sleep of death." (12;3).

"As the hart panteth after the
water brooks,
So pants my soul after thee,
O God.

My soul thirsteth for God,
for the living God."..(42;1,2a)

"Lord thou hast been our
dwelling-place
In all generations." (90;1).

Thus lines such as these add a spirit of dignity and beauty to a religious service. But the style is not something far aloof from the people. Vogt writes, "A style of service does not need to be stilted or cold or artificial in order to be properly dignified and elevated in tone. We do not want any forms that are not genuine expression of a spirit...that has....been wrought out of profound realitic needs and desires, conviction and joys. Yet the great realities are only vivid for us as they

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are bodied forth in great forms, e.g., the 23rd Psalm."[1]. This the Psalms do, they are of transcendent character.

As to their use along with other liturgical material, Vogt writes that, "In a general way, the proper position for the older materials of worship and the archaic style is in the opening parts of the service. As the experience of the worship moves on, it must return to the life of today, practical life and intellectual life and the whole mass of present interests and affairs."[2].

Our final point in this paper brings us to that which is the key to the effectiveness of the worship service, the minister's use of the liturgy, or, in fact, the manner in which he conducts the whole service. How shall he present his liturgical material, in what form? Vogts answers our query, "In the normal public service, the minister should no more interpose a personal note than an actor should address a personal remark to the audience in the midst of a play."[3]. The minister must lose his unique, individual personality in the greater whole of the worship service.

But frequently, as the minister presents some particular part of the liturgical material in the worship service, there are times when it would be very profitable to his people if he could briefly and intelligently give an interpretation or historic setting for the

1- Vogt, Ib., pp.33-34.
2- " , Ib., p.39.
3- Vogt, Ib., p.233.

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But frequently, as the minister proceeds upon particular parts of the liturgical material in the worship service, there are times when it would be very profitable to the people if he could briefly and intelligently give an interpretation or different meaning for the

1- Vogt, Op., pp.53-54.
2- " , Op., p.55.
3- Vogt, Op., p.[illegible].

material which is to be used. Concerning this practice Rogers writes interestingly, and presents an ideal toward which a modern preacher would do well to strive- (this quotation also contains a fine summary of the principles of worship that we have been considering in this last section of our paper....

> "Should you sometimes pause in the reading to give an explanation or a word of exposition and inforcement? I dare not answer that with any assurance. I have heard Sprgeon do it with telling effect, with perfect taste and quite evidently with profit. But it was not done by chance or in a passing whim. He had thought it out in advance, and the congregation was prepared and expectant. It was indeed a wonderful sight to see six thousand people open their Bibles when the moment for reading had come, and then find the place when he announced the passage to be read. He waited until the whisper of swiftly turned pages had ceased, and then read and paused at each different phase and spoke when he thought it was needed. It was wonderfully done. But he was a consummate master of the art. If it be not very well done, perhaps it were better left undone."[1].

The same might well be said of the conducting of our services of worship; for, it is indeed a serious business in which we are engaged; much good might be accomplished, and vice versa. If it can be accomplished, how can it "be well done?"

Possibly by cultivating a finer appreciation of the beauty and artistry of worship, or by the use of a number of skilful methods and systems of conducting the service of worship. However, not excluding their rightful importance, but looking forward to something that is more

1- Rogers, A Book of Old Testament Lessons, pp.10-11.

fundamental, something more basic, we find that something in that which is first demanded of a minister, a priest, or any individual who conducts a service. It is that which we first noted to be so outstanding, so fundamental in the religious lives of those ancient Israelites. It is a sense of God-consciousness.

This sense of the mystery of God's presence, an awareness of His spirit working in peoples' lives, in the service of worship, is, along with the reverance for His Church, and particularly, an appreciation of the great good that the service of worship can render the worshipers, the reality of a sense of God-consciousness in the life of a minister or priest.

There is no denying that a service of worship is vital, yes, indispensable to society; but its highest and finest expression comes only after considerable expenditure of time, and study, organization and prayer.

What is the true source of the genius of worship, as found in the Psalms, which we as ministers and priests rightfully covet for the honor and sacred effectiveness of our ministry, may be discovered in various sources, but one I feel is most central; it is the fountain head of spiritual life; it is to be found in a personal awareness of that spirit that was Isaiah's -

> "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."1.

1- Isaiah 6;8.

Indeed, something more than, we find that inspiring in that which is first demanded of a minister, a priest, or any individual who consecrate a service. It is that which we first begin to be so outstanding, so fundamental in the religious life of those ancient patriarchs. It is a sense of God-consciousness.

This sense of the reality of God's presence, an awareness of His spirit working in people's lives, in the service of mankind, is, along with the reverence for His Church, and particularly, an appreciation of the great good that the service of mankind can render in a worldwide, the reality of a sense of God-consciousness in the life of a minister or priest.

There is no denying that a sense of morality is vital, yes, indispensable to society; but its highest and finest expression comes only after consciousness, experience of God, and study, meditation and prayer.

That is, here some of the ideal of morality, as found in the Israelites, with we as christians and priests rightfully accept the labor and sacrifice-giving ways of our ministry, may be discovered in various ways, but one I feel is most central: it is the Christian idea of spiritual life: it is to be found in a personal awareness of that spirit that was Israel's -

"And I heard the voice of the Lord, saying,
Whom shall I send, and who will go for us? Then I said, Here am I: send me."

I- Isaiah 6:8.

We need this sense of being divinely commissioned to do the will of God. How will we know we have received this sacred commision? He that would be a Prophet or a Priest, a Minister, or a Pastor- let him seek to know the spiritual needs of his people; then fulling them as full as his personal knowledge, training and experience enables him to do, striving patiently, reverently, courageously, he will then be doing the will of God; then he will know that he has been divinely commissioned; for, such a commission is not given- it is achieved, by the grace of our God.

Or finally, we may find our answer in the words of the psalmist--

"Jehovah, who shall sojourn in
thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly,
and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue;
Nor doeth evil to his neighbor;

In whose eyes a reprobate is dispised,
But who honoreth them that fear Jehovah;
He that weareth to his own hurt,
And changeth not;
He that puteth not out his money to interest,
Nor taketh reward against the innocent.

He that doeth these things shall never
be moved." (15).

And we may find our ideal, our goal in Christian living in these closing lines-

"Let the words of my mouth and
the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my
redeemer." (19:14).

SUMMARY

Part I. The Three Main Factors around Which the Psalms Are Built.

The Psalms of the Psalter represent the highest religious values of the Old Testament. As such they are admirable source material for the finest of liturgical material that may be used in services of worship. However, before one can intelligently select, interpret and compile sections ofthe Psalms from the Psalter for liturgical uses, there are certain factors that one should know. These factors are the framework upon which the Psalms are built. In our first section of this paper, since the Old Testament is our main source of information, e.g., it is for those authors whose material we have studied, we have first to consider what is the scientific, historic value of the Old Testament.

With this as a background to the study of the use of the Psalms of the Psalter in worship, we find there are three factors that are fundamental in the historic worship of the Israelites, as disclosed in the Psalms. They are the Torah, the Temple, and the unique religious character of the Israelites- their sense of God-consciousness. It is this latter factor that gives spiritual depth to both the Torah and the Temple. It is this that gives us our working definition of worship. Worship is the aware-

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With this as a background, the study of the use of the Psalms of the Psalter is started. We find there are three factors that are fundamental in the historic worship of the Israelites, as displayed in the Psalms. They are the Torah, the Temple, and the unique religious character of the Israelites- their people of God-covenant-ness. It is this latter factor that gives spiritual depth to both the Torah and the Psalms. It is this that gives us our modern definition of worship. Morally in the ex-

ness of the spirit of God in the activities of our daily lives, and especially, in our service of worship. A more mystical definition of worship is that worship is the individual's communion with God.

For the ancient, pious Israelites the reality of God was to be found in the study and knowledge, and of course, in the practice of the word of God- the Torah. But the reality of God was more impressively experienced in theTemple worship. Here, and here alone, dwelt the glory of God. Here and here alone might sacrifice be properly and most acceptably offered to gain the favor of God. Thus we find in the Psalms, the glorification of the Temple and the declaration of unfailing loyalty to the will of God-, theTorah.

So intense is the Psalmist's love of the Law and the Temple, it might almost seem that these two factors become for him, idols, which he worships day and night, with all the fervor that he extends to the worship of his God. And yet, such is only an external implication. The truth of the matter is that these two institutions, the Law and the Temple find their greater value and higher significance, for the pious Hebrew, in the vivid sense of God-consciousness, that they help to create in the worshippers' minds.

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So intense in the Psalmists love of the law and the temple, it might almost seem that these two features become for him, Judaism, which is worship day and night, with all the fervor that is serious in the worship of his God. And yet, such is only an external implication. The truth of the matter is that these two institutions, the law and the temple lost their greater value and high significance, for the prime future, in the vivid sense of God-consciousness, that they had, to create in the enobbling spiritual minds.

Part II. A Problem Study of the Psalter.

In song and praise, the Psalms are believed to be an essential part of the worship life of the Israelites, particularly, in the time of the second Temple, and later. To better understand how the Psalms were used in ancient worship, one should have a knowledge of certain fundamental problems concerning the origin and development, the authorship and compilation, and the internal poetic structure of the Psalms. This information will enable one to make a more intelligent use of the Psalms in the liturgical part of the worship service.

Being poetry that has a literary mechanism-parallelism, that helps to create a bold, romanic type of religious utterance, that is highly figurative, one would not expect to find, nor does one find, in the Psalms, much that is of historic value. The titles themselves tell us little or nothing that is reliable. Nor can we confidently determine when the Psalms were written, as to their date or dates of composition. We do believe that the Psalms reflect certain definite periods of historic struggle and present, possibly the following periods- the Greek period, the Persian period, and the time of the Exile. And we believe that they were most of them compiled during the time of the second Temple, following what was believed to be an increased literary activity during the Exile, and probably, continuing on after the time of the Exile.

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The authors of the Psalms we can not establish with any degree of certainity. They may have been the Temple singer, the Levites; they may have been the Hasidim, the pious, loyal persecuted Israelites; they may have been single, religiously motivated individuals. But it is quite probable that the Psalms were complied and adapted for Temple use, and later for Synagogue use. And it is fairly likely that David may have written certain of the Psalms.

But we do feel confident that the Psalms represent the native, sincere emotions and passions of a religious people, striving, inspite of persecution and discouragement to live righteously in the sight of their God. The Psalms grow out of the daily lives of the people. They mirror their religious ambitions their political, and national ambitions. They mirror men's eagerness to gain the good will of God, and to know of his comforting presence. A classification of the Psalms affords us a good survey of their general character, and purpose, in use, for worship.

Part III. The Gospel of the Psalms.

In their thoughts, in their thinking about God, or in their philosophizing upon the problems of life, we find in the Psalms a presentation of the eschatology of the Israelites. Fundamentally, their gospel centers around the idea of living on this earth. It centers about the value of the righteous life as contrasted with the

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But we do feel confident that the Psalms represent the native, sincere sentiments and passions of a religious people, striving, despite of persecution and discouragement to live righteously in the sight of their God. The Psalms grew out of the daily lives of the people. They mirror their religious ambitions their political, and national ambitions. They mirror their aspirations to gain the good will of God, and to know of His constant presence. A classification of the Psalms affords us a good survey of their general character, and purpose, in use, for worship.

Part III. The Ideal of the Psalms.

In their thoughts, in their thinking about God, or in their philosophizing upon the problem of life, we find in the Psalms a presentation of the metaphysics of the Israelites. Incidentally, their general feelings around the idea of living on this earth. It reveals what is the value of the religious life as contrasted with the

dis-value of the unrighteous life, or the way of the wicked.

Concepts of immortality are not definitely stated. In fact, the reader has first to read them into the Psalms before he can find them there. The implications of death are given in a minor key of interest. With cold, pragmatic philosophical,"laissez-faire" interest the Psalms seems to think of the reality of death as being an inevitable evil. While one is good, one avoids Sheol; but the displeasure of God, and the ultimate- death leads all men to the unknown, Sheol.

To the Psalmist, Sheol, or death is the defeat of his enemies; or the temporary escape from Sheol is the triumph of the righteous.

The central theme of the gospel of the Psalms expresses confidence in the ultimate triumph of the righteous over the wicked. In short, the Psalmist's philosophy is that it pays to be good.

Whatever one finds in the Psalms pertaining to a messianic personality, such as Christ, must, like intimations of immortality, be read into the Psalms. There is hope for a better future; but there seems to be no love expressed for one's enemies. It is Sheol for them. Nothing better than that.

Righteousness must be inner righteous, not merely external and artificial. This prophetic influence is seen throughout the Psalms.

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Righteousness must be inner righteous, not merely external and artificial. This prophetic influence is seen throughout the Psalms.

Part IV. Worship.

Having made this study of the nature and character of the Psalms we are finally prepared to consider certain essential principles concerning worship, the conducting of services of worship. This affords us with a knowledge of what is the most satisfactory usage of the Psalms for liturgy. Rather then attempt to compile a liturgy from the Psalms of the Psalter, we would profit considerably if first, we should make a study of the fundamental principles of worship, pertaining particularly to the use of liturgy. Thus we will be approaching our problem from the bottom- up; rather than from the top-down.

The fundamental function of worship being that of creating a religious unity of one's life experiences, one's philosophy, it follows, then, that whatever is made a part of the program of worship- the songs, the scripture reading, the liturgy, the ritual, etc., must express reality. That is, it must be expressive of some of the normal, personal, daily activity and interests of the worshipper. It must reflect the real life of the worshipper.

This brings us to our three concluding points. The spirit of worship should be dignified, it should be unmistakably reverent; it should be formal. And yet, it should be neither stilted, nor artificial. A quality of beauty, grace, charm will give a service of worship at-

Part IV. Morals.

Having made this study of the nature and character of the problem we are finally prepared to consider certain essential principles concerning worship, the conducting of services of worship. This affords us with a knowledge of what is the most satisfactory usage of the Psalms for library. Rather than attempt to compile a library from the Psalms of the Psalter, we would profit considerably if first, we should make a study of the fundamental principles of worship, particularly as the use of library. Thus we will be approaching our problem from the bottom- up: rather than from the top-down.

The fundamental function of worship being that of creating a religious unity of one's life experiences, one's philosophy. It follows, then, that whatever is made a part of the program of worship- the songs, the scripture reading, the library, the hymns, etc., must express reality. That is, it must be expressive of some of the normal, personal, daily activity and interests of the worshipper. It must reflect the real life of the worshipper.

This brings us to our three concluding points.

The spirit of worship should be dignified, it should be unhesitatingly reverent; it should be formal. And yet, it should be religious-edified, not artificial. A quality of beauty, grace, charm will give a service of worship ex-

tractability; it will give it life. This it should have. This is the function of religion- to enoble life. Hence, whatever liturgical material of the Psalms detracts from any of these mentioned qualities would discredit that material for good usage.

To be sure that the portions of the Psalms selected will enrich the worship service, we need to inquire if the liturgy itself, possesses those ideal qualities such as the whole of the worship service should possess.

Secondly, since the liturgy may be made up of a variety of selections, comprising ancient and modern materials, there should be a definite arrangement of the various materials. The ancient material should be used first, and the later material follow in order of chronology, as to its composition and implications for popular interest. This principle insures the maintainance of a spirit of reality by giving the liturgy movement. We move from the past to the present. We moved from the ideas of other people to those of our own age and personal interest.

Whether or not it is selfish, it is our own selves, our own needs in which we are primarily interested. This is as it should be. This is that higher selfishness that gives society stability, and likewise gives it the power to progress.

Finally, in all this there is one factor of

transitivity; it will give it life. This it should have. This is the function of religion- to ennoble life. Hence, whatever illusgical material of the Psalms detracts from any of these mentioned qualities would discredit that material for good usage.

In so more that the portions of the Psalms selected will match the worship service, we need to inquire if the liturgy itself, possesses these ideal qualities which as the whole of the worship service should possess.

Secondly, since the liturgy may be made up of a variety of selections, comprising ancient and modern materials, there should be a definite arrangement of the various materials. The ancient material should be used first, and the later material follow in order of chronology, so to its composition and implications for popular interest. This quickly immerse the worshipers of a spirit of reality by giving the liturgy movement. We move from the past to the present. We move from the ideas of other people to those of our own age and personal interest.

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Finally, in all this there is one factor of

greatest importance. That is the function, the position of the pastor, the minister, the priest. It is upon his personal administration of the service of worship that the whole effectiveness of his church organization depends.

The forementioned qualities of service, he must bear in mind and exercise in the service. He must be the artist who plays upon the emotions and imaginations of the worshippers. He must be the Beethoven, the Schubert, the Handel, the Bach, the Mendelsohn of the worshipper's worship symphony.

It is he that must conduct a worship symphony from the beginning of the service to the closing benediction. Can he lose his lesser, unique personality in the greater, loftier ideals of the service of worship? Can he instill a feeling of beauty, and grace, a sense of being inspired to live a new life, to attain to nobler ideals, nobler realities?

In short, can the minister create within the worshipper that abiding, dynamic sense of God-consciousness, such as we find in the Psalms?

He can, if first- he has it himself.

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The forementioned qualities of service, he must bear in mind and exercise in the service. He must be the artist who plays upon the emotions and imaginations of the worshippers. He must be the Poet-seer, the Thinker, the Singer, the Seer, the ventriloquist of the worshipper's worship symphony.

It is he that must produce a worship symphony from the beginning of the service to the closing benediction. Can he lose his leaven, motive personality in the process, letter ideals of his services of worship? Can he fulfill a feeling of beauty, and grace, a sense of being inspired to live a new life, to strive to nobler ideals, nobler realities?

In short, can the minister create within the worshipper that abiding, dynamic sense of God-consciousness, such as he find in the Psalms?

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